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The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., August 7, 1924

OLD SERIES
VOLUME XLVI

NEW SERIES
VOLUME XLVI, No. 32



This is the Bible Class in Hillman College of last Session. We heard their teacher say they were the finest bunch of girls she ever saw. This is a sample of what our Baptist Colleges in Mississippi are doing.

H. W. Virgin in Chicago teaches the Sunday School lesson over the radio every Saturday evening at 6:30, station W.E.B.H.

Mr. George W. Norton, Jr., and his sisters of Louisville, Kentucky, have given unsolicited \$100,000.00 to the building fund of the Southern Seminary.

The Christian Advocate (Methodist) of Nashville says that Mr. Davis, the Democratic nominee for the presidency, is a Baptist. Afraid you are mistaken, brother, but should be glad to know that you are right.

Dr. O. L. Hailey of Nashville attended the State Convention of Colored Baptists held in Jackson recently and went from here to a similar convention in Baton Rouge. He is working in the interest of the seminary for Negro preachers in Nashville.

Thanks to the Illinois Baptist for kind words about the Record. Now if it were not for seeming to pay in kind, we would say that Editor Throgmorton is one of the truest, most loyal men we have ever known, and he is making that kind of paper.

Giovanni Papini has cancelled his American engagements. He was booked to teach in the summer school of Columbia University but ill health is assigned as the cause of the cancellation of his American tour. When it was reported that President Butler had invited Papini to give a course of lectures, the Presbyterian ministers of New York protested on the ground that he was not a fit person to lecture to American youths after his vituperative utterances against America and everything American.—Ex.

Frank G. Carpenter, world traveler and writer, was buried at Mansfield, Ohio, July 14th, his death taking place in China.

It has been reported to us that the Louisiana legislature adopted a bill which permits the transfer of the Baptist Bible Institute to the Southern Baptist Convention.

The Alabama Baptist has a review of a book, Seventh Day Adventism Unmasked. From what is said of it we judge this is a book that many people in Mississippi need to read. It may be had of the author, L. D. Bass, D.D., Kilmarnock, Virginia.

Evangelist E. A. Petroff will assist Pastor Bateman in a meeting at Bowmar Avenue, Vicksburg, in the early fall. Brother Bateman has just returned from a number of meetings in Texas. It was the editor's pleasure to supply for him and note the wonderful progress that Bowmar Avenue Church is making.

The Religious Herald of July 17th has an able and frank editorial about the publicity and advertising expenses of our boards, in which it is shown that these items include very little advertising in the Baptist papers. The Home Board has an item of \$11,559.60 in the report for last year and the Herald would like to know where this went. Now don't let anybody get nervous. This is not a question as to honesty. It is simply a matter of business judgment. What is publicity? And does it get the results? It would be a mighty good thing if our boards would itemize their accounts and let everybody know exactly where the money went. Some space could be saved for these things from the long pages of weary discussions in some of the reports.

Texas and Arkansas Baptists give a percentage of the gifts in the 1925 campaign to the support of their state papers.

Nearly 100 additions to the South McComb Church resulted from a meeting in which Pastor R. R. Jones was assisted by his brother from DeRidder, La.

Z. T. Sullivan held his own meeting at Troupe, Texas, having the assistance of a song leader. Nineteen were added to the church, twelve of them by baptism.

The Biblical Recorder says there are 327 Baptist preachers in North Carolina who do not take the Baptist paper. The blind leading the blind. Besides these there are 1,475 Sunday School superintendents and 1,486 church clerks in the same fix. It is wonderful what a burden of ignorance a denomination can carry and live. Ignorance and indifference are twin brothers.

The Baptist Record gets many expressions of approval. Of course it gets some expressions of disapproval. We try to give these just as genuine welcome as the other. If you sometimes wonder why The Baptist Record published such and such an article, our answer is simply this: Because you did not send us a better one. The way is open.

I was talking the other day with a man who assured me that his views were so liberal that it never occurred to him to inquire what church a man belonged to. He, of course, professed to be a Christian and was a member of a church not Baptist. The next day a friend of his told me that this liberal brother was hardly ever seen at any church at all.

When you hear the voluble man giving vocal assurance that he is an honest man, yes, sir, he will tell the world that he is honest; right then you begin to suspect that he is trying to cover up his dishonesty. Similarly when you hear any one assuring you and the world that he is not narrow, that he hasn't a narrow drop of blood in his veins, that he is broad and liberal; what do you think of him?

The trustees of Bethel College, Russellville, Ky., require that every member of the faculty shall subscribe to the New Hampshire Confession of Faith. They require that the teachers shall be men of recognized Christian character, and accept without reservation the doctrines and beliefs that are held and practiced by Southern Baptists. Bethel is a junior college and has the largest number of ministerial students of any Baptist college in Kentucky. Dr. W. C. James, former secretary of the Southern Baptist Education Board, is the new president.

Many of us are fond of quoting Paul's saying that it pleased God by the foolishness of preaching to save them that believe. But that doesn't mean standing up in the pulpit and hollering. It does not mean necessarily standing in a pulpit at all. Paul never saw a pulpit. Preaching may be done on the street, or in the home when there is only one heaven. It may be done in the classroom. And you don't have to be ordained by men to preach. But you do have to be anointed of the Spirit of God.

WHY NUMBER THREE CAME IN ON TIME

(An editorial in the Baptist and Reflector.)

Especially illustrative of our situation and duty as a Baptist people in the closing months of this year is the beautiful story which was recently told by Dr. L. J. Van Ness, corresponding secretary of the Sunday School Board.

It was in the days when Major John W. Thomas was president of the Nashville, Chattanooga and St. Louis railroad. Dr. Geo. W. Truett, of Dallas, Texas, was due to arrive in Nashville at 8:30 o'clock on a certain Monday night to begin a meeting with Dr. Lancing Burrows who was then pastor of the First Baptist Church. In order to conform to the schedule of the train the hour for the first service was fixed at 8:30. In the afternoon of that day, however, Dr. Burrows was informed that the train was running about 40 minutes late. Every preacher knows something of the distress which such information conveys!

The anxious pastor immediately communicated the news to Dr. Van Ness, who instantly suggested that he "see Major Thomas". He did so without any needless delay and was cordially received by the president of the road and was assured of every assistance possible. The Major, who was then well past the meridian of life, was evidently greatly beloved by all the employees of the company, who affectionately, as well as literally, spoke of him as the "old man"; and among whom the utterance of his wish was the strictest orders they could get from him.

Despatchers quickly began to pass the word out over the wires and the operators bent forward intently over their instruments to receive it: "The old man wants number three in on time." Station hands worked a little faster in handling express and baggage. Freight trains moved leisurely in on the side-track to wait a little longer than usual in order to clear the main line. The crew of number three got the message in short order, and the engineer, wiping the grime from his steel-rimmed spectacles, read the memorandum: "The old man wants number three in on time." Glancing at his watch as he clutched his lever, he mentally estimated the speed at which he must go in order to make up the lost forty minutes.

From Nashville to Memphis, all the forces and machinery of the road were geared to the stress of carrying out the wishes of the "old man", no matter whether the reason for his request was in the baggage coach of the train or in the Pullman car; whether it belonged to number three on the road or pertained to its arrival at its destination. That he wanted it done was reason enough. It was that which led every man on the road who loved his chief to put renewed energy into his task and new enthusiasm into his routine. It was that which caused the conductor to "hurry up" the passengers as they entered or left his train at the stop-stations; and it was that which the engineer kept sacredly in mind as he swept over the rails with the speed of a tornado, redeeming the time, picking up the minutes one by one out of the stretch of miles which lay out before him. And it was for that reason that number three rolled in under the shed of the Union station at Nashville exactly at 8:30; and the "old man's" wish had been granted.

Christ is our Great Head and Chieftain: the Author of our faith and the Supreme Captain of our industry: the Founder and Leader of the greatest movement which Southern Baptists have ever made. His desire should be the ultimate law of our lives. We live and labor under Him in a realm of grace instead of law. But what stricter orders could we receive from Him than the mere expression of His wish? If we love Him as we ought, we do not have to be driven to our tasks by stern commands. And when an emergency arises, how earnestly and joyfully we should unite with each other in a strenuous effort to comply with His will that the crisis should be safely past! How swiftly the word should be passed out to every worker along our lines: "The Master wants the 75 Millions in on time!"

Let no one allege that he is pre-occupied or

that he has more important duties to perform while this great movement is being delayed and is running behind. For in order to reach the destination on time, it will have to have the concerted, undivided and loyal support of all our people. We will have to put an extra enthusiasm into the effort to make it a success,—more faith and sacrifice, more love and self-denial. Let all forms of indulgence and even the less important phases of service be rolled in on the side-tracks until we can get the big thing by!

From Kansas City to Key West, from Washington to Albuquerque, from the coastal regions of the Atlantic seaboard to the prairies of the middle west, in every hamlet and village, in every country and city church, may the word be dispatched with the speed and dynamic of heaven carried by the current of the Holy Spirit's power, until every Baptist ear shall tingle with the force of the call and every Baptist heart shall leap to answer it: "The Master wants the 75 Millions in on time." And it will be done.

A VISIT TO THREE GREAT ENCAMPMENTS

By L. R. Scarborough

I have just returned to Nashville headquarters from a visit to three great encampments—Woodlake, Texas, where between six and seven thousand people came for the program, large numbers enrolled for class work; at Siloam Springs, Arkansas, where nearly a thousand registered and large numbers took class work and examinations; and at Mandeville, Louisiana, where also almost a thousand came for information, inspiration, and study. I was deeply impressed with many things I saw at these encampments in which I greatly rejoiced:

1. The large attendance. All these encampments were nearly double in attendance what they were a year ago. The increase was phenomenal.
2. The large number of young people who attended. Young men, young women, in great crowds came from the churches and with enthusiasm entered into the work of the Master.
3. The increasing number who enrolled in classes, got down to hard study, and took the examinations, preparing themselves for the various phases of the Lord's work. Almost every phase of the work in each of these encampments is taught by competent men and women. The informing power of these assemblies will tell tremendously on the future of our causes.
4. The inspiration of the meetings. Men of spiritual power and popular address speak at the eleven o'clock and night hours on various Gospel or Kingdom themes and bring great spiritual inspiration to the people.
5. The presentation of the denominational program and the reception given to this presentation was thrilling indeed. Among the largest crowds came to hear about the denominational program and all covenanted to go in to put it over. I was astonished to see how well informed on the program our people who attend these meetings are already. At all these meetings and at associational and other conferences I attended I found unanimity, enthusiasm, deep purpose and will to win. I did not hear even a floating word of criticism about the plans for the next campaign.
6. Growth of glorious Kingdom fellowship.

At these encampments it is so great and wonderful that this alone justifies the expense. Our people from every phase of church and denominational life come together and meet and mingle with and hear and shake hands with our leaders and brethren and sisters all along the denominational line; and this is glorious.

I find the industrial conditions steady and hopeful. It looks like we are getting ready for a great forward march and triumph on both campaigns. I urge the brotherhood to see that both campaigns are presented in every evangelistic meeting held in the South, that the pastors thoroughly inform their people and that we make much of the associational meetings, informing and inspiring and organizing our forces for the great battle just ahead.

We can win. We must win. Through God's power we can win.

CHRIST'S TWO GREAT PRINCIPLES IN GIVING AND GOING

By L. R. Scarborough

Christ in the parable of the sower says, "But other fell into good ground and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. Here Christ puts the premium on one hundred per cent harvest.

Five years ago many thousands of our Southern Baptist churches made pledges through their individual members to Christ's Kingdom cause and sent into state headquarters the total amount of their pledges. Since then these churches have been paying on these pledges. Some have paid ten per cent, some twenty-five per cent, some fifty per cent, some seventy-five per cent. A considerable number have paid all they pledged.

I see in a very comprehensive report which Dr. Lloyd T. Wilson of Tennessee has made of all Campaign receipts that he reports ten churches in East Tennessee Association which have paid all or more than they pledged and nine churches in Knox County Association which have paid all or more than they pledged. In these Knox County churches their pledges ranged from \$235.00 to \$360,500. The church that pledged \$360,500 paid \$361,425.00 up to April 30, 1924. There are reported in this account in Tennessee 113 churches which pledged \$552,056.36 and have paid \$560,837.59. I judge I could get similar reports of hundred per cent churches from all the states. These churches wherever they are who have paid all their pledges, in Christ's parable would be counted as one hundred per cent churches, as far as the Campaign is concerned. Some of them which have paid their pledges may not have pledged all they ought; but they have kept their pledges and these are the honor roll churches in the South. They have acted upon this great principle set out as a worthy ambition by Christ in bringing forth one hundred-fold from the Gospel sowing. If every church in the South had paid its pledges or the pledges made by its members we would now have in hand, counting what the churches have paid which did not pledge and receipts from special and other sources, more than ninety million dollars. What a glorious achievement, if we had just done it!

One Hundred Per Cent Plus Churches

Christ speaks in His sermon on the mount of another great principle. He says "Whosoever shall compel thee to go a mile, go with him twain". This is the principle of doing more than is expected, or one hundred per cent plus. There are some fine churches in the South, small and large (all of them whether small or large are great churches) which have paid in full their Campaign pledges and are going to pay just the same or nearly so until the close of the Campaign. These are the churches that are one hundred per cent plus or second-mile churches. There are a great many members in some of the thirty-fold, sixty-fold and one hundred-fold churches who have paid in full their pledges and are one hundred per cent members and are going to pay just the same amount each week or month. These are second-mile or one hundred per cent plus Baptists. I wish their tribe would increase. I urge Southern Baptists to get on the honor roll and churches to get on the honor roll by paying in full their pledges and then going the second mile, paying just the same so that they may be second mile Christians and one hundred per cent plus churches. This is no mean ambition, but is in the highest sense Christly and worthy.

I rejoice that through the mercy of God I have paid in full the pledge of myself and family to the Campaign and am paying each month just the same as during the Campaign; and I rejoice to belong to a little, great church which will be one hundred per cent plus at the end of the Campaign. They will pay their pledge and more. I do not commend myself nor boast of my church membership; but I rejoice in the blessings of God and the willingness which he has given me

and my church thus ised.

I urge Southern churches, to join the churches, and these in becoming one hundred and all to go one hundred per cent. This spirit and the Christian pride will Million dollars go new day of Baptism to do our best and Lord of Lords.

DOES GOD

Inasmuch as the Mississippi Baptists following contribution ment—for there is that I hear is that union meeting the The person who his church is not God intends for it engrossed in the does not have in good and people when it can not New Testament needs at least two God regardless of work that God union meeting it can not do all it not reach the loss not alert to the p He is grievously

Those who favor make this argument for the same plain essentials, we only therefore let us and have an old sound good to so tists. Consider for (in order to denominations m Heaven and a spirit, may be w true Baptists are Heaven. These 3:14-17,36; Rom. 2:8-10; Titus 3: these suffice. Interest because and love Him, pression to that who says Baptis get to) Heaven our agreeing on non-essentials. essentials and the authority essential and p where did God 3:16-17. He wh ly or unconsci Catholic and Ev of the Bible tha This is exactly say and teach non-essential. sumes more aut is non-essential of having it w Our Lord has classifying is a God. I would to be a followe and teach all o

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and my church thus to come up to what we promised.

I urge Southern Baptists, individuals and churches, to join these nine Knoxville, Tennessee, churches, and these ten East Tennessee churches in becoming one hundred per cent; and I urge them and all to go on and become second-mile or one hundred per cent plus Christians and churches. This spirit and this holy ambition and worthy Christian pride will land us far beyond the 75 Million dollars goal and bring on as I believe a new day of Baptist achievement. Let's get ready to do our best and crown Christ King of Kings and Lord of Lords.

DOES GOD APPROVE A UNION MEETING?

Inasmuch as this subject is alive among Mississippi Baptists today, I desire to make the following contribution. The only reason—not argument—for there is no argument in favor of one, that I hear is that we can reach some people in a union meeting that our churches can not reach. The person who takes this position admits that his church is not what it ought to be nor what God intends for it to be. When a church becomes engrossed in the world and its affairs that it does not have influence in the community for good and people will not attend its services; when it can not win the lost, it ceases to be a New Testament church in the truest sense. It needs at least two things: First, get right with God regardless of cost; second, go out and do the work that God commands it to do. But in a union meeting it is placed in a position where it can not do all its work. When my church can not reach the lost and do its work in full, it is not alert to the possibilities that God gave it and He is grievously disappointed.

Those who favor union meetings endeavor to make this argument: First, we are all working for the same place; second, we all agree on the essentials, we only disagree on the non-essentials, therefore let us throw the non-essentials away and have an old-time-religion revival. This may sound good to some people, but not to true Baptists. Consider this: We all are NOT working for (in order to get to) the same place. Other denominations may be working in order to get to Heaven and a few Baptists—in name—not in spirit, may be working for the same purpose; but true Baptists are not working in order to get to Heaven. These passages state our position: John 3:14-17, 36; Rom. 3:21-28; 4:5-6; Gal. 3:21; Eph. 2:8-10; Titus 3:3, and others could be given but these suffice. Baptists work for Kingdom's interest because we are new creatures in Christ and love Him, John 14:15, and only give expression to that which is within. Therefore he who says Baptists are working for (in order to get to) Heaven misrepresents us. Now as to our agreeing on the essentials and not on the non-essentials. Will some one please name the essentials and non-essentials? Who gave man the authority to classify part of God's word as essential and part as non-essential? When and where did God so classify it? Read 2 Tim. 3:16-17. He who teaches this doctrine, consciously or unconsciously, identifies himself with the Catholic and Evolutionist, for they take that part of the Bible that suits them and discard the rest. This is exactly what these people do when they say and teach a part is essential and a part is non-essential. He who classifies it this way assumes more authority than God Himself. If part is non-essential, why did God go to the trouble of having it written and preserving it for us? Our Lord has not classified it this way and this classifying is a most heinous insult to the Triune God. I would be ashamed of myself, if I claim to be a follower of Christ and would not accept and teach all of His word.

The whole truth can not be and is not presented in a union meeting. The primary objectives of a revival are to reach the lost, enlist those reached and enlist the saved in Kingdom's service. Take the four most familiarly known denominations: Presbyterian, Methodist, Christian and Baptist. We all four disagree on the church, plan of sal-

vation, baptism, Lord's Supper, etc. If we all agreed on the church, we would all be members of one church, having one faith rather than four different churches, holding four different faiths. Which church will the evangelist urge his converts to join? How many churches holding different faiths did Christ organize? With the Presbyterians holding that Christ died for a certain, definite number of people only and no one can and will be saved outside of this number; the Methodists believe that we are saved by grace and works combined; Christians believing in water salvation, and Baptists hold to grace through faith alone. Which plan is the preacher to present? If he preaches all four, then three fourths of his message on this subject is heresy. If he only preaches one, how can he expect the co-operation of the other three? For one certainly can not co-operate in a movement that he does not believe in. So on with other teachings of the Book. Again, the Great Commission is not presented in full in such a meeting. Christ gave the commission in three parts. He did not separate them, but laid as much stress on one as the other, and the work is not complete until all three are done. In a union meeting all three are not preached. If a preacher omits one part, his message is only two thirds complete according to His command. If the plan of salvation is properly presented in a union meeting, and I have my first one to attend where it is, then the preacher's message is not over half complete, for baptism and many of the "all things" are never mentioned during the whole meeting.

He who believes in and participates in a union meeting admits by this act that he is not perfectly satisfied with his faith and church connection; he does not believe that they, faith and church, are all sufficient for fallen humanity, but by bringing the different faiths together and mixing them, he hopes to produce a resultant which will be able to meet the demand. If he is satisfied with his faith and church, why does he mix them with other faiths and churches and lose their identity? If they give perfect satisfaction, why does he not urge the world to accept them? You would not treat your fraternal order thus and lose its identity. Do you think more of your lodge or church? Baptists in spirit and truth are perfectly satisfied with our faith and church. We heartily recommend them to all as worthy of all acceptance with the guarantee that he who properly accepts them will be permanently satisfied.

I can not conceive of my Lord approving any series of services in which one of His churches will be embarrassed and placed in a position so it can not do all of its work; where part of His inspired word is taught as non-essential; where people work to be saved; where all His truth can not be presented; where one is trying to manufacture a new faith to impose on humanity; but I can conceive of His approving the reverse and when one properly accepts he is permanently satisfied. —Geo. S. Jarman, Ruleville, Miss.

ARE SOULS IMMORTAL?

The question of immortality is one in which the entire human family is vitally interested, and one which the Scriptures alone can definitely settle. Therefore it seems almost unnecessary to state that the object of this study regarding the nature of man is to ascertain what the Bible teaches on this important and vital subject.

Since the Hebrew and Greek words from which "soul" and "spirit" are translated occur in the Bible seventeen hundred times, may it not be that in its use of the terms "immortal" and "immortality", the Bible has somewhere said that man is immortal, or has at least predicated immortality of him? It would be only natural to suppose that if man or any part of man is immortal, the Bible would somewhere acquaint us with so important a fact.

Should one, without consulting the Bible, attempt to form an opinion of what it teaches from the current phraseology of modern theology, would he not feel safe in concluding that the Scriptures were filled with declarations in the

most explicit terms, that man now possesses an immortal soul and deathless spirit; for the popular religious literature of today, which claims to be a true reflection of the declarations of the Bible, is full of such expressions.

Glibly they fall from the lips of the religious teacher. Broadcast they go forth from the religious press. Into orthodox sermons and prayers, they enter as essential elements. They are appealed to as the source of all consolation and comfort in the case of those who mourn the loss of loved ones by death. We are told that those who go into the grave are not dead; that "there is no death; what seems so is transition"; they have only changed to another state of being, only gone before; for the soul is immortal, the spirit deathless; and that it cannot for a moment cease its conscious existence.

This is all well and good provided the Bible warrants such declarations. But it is far from safe to conclude in the absence of Bible authority.

To the Bible, then. What saith the Scriptures on the subject of immortality?

The terms "immortal" and "immortality" are not found in the Old Testament.

Remembering, thoughtful reader, the many times you have heard and read that all men were in possession of an immortal soul, how many times do you think the New Testament declares you have such an immortal soul? One hundred times?—No. Fifty times?—No. Ten times?—No. Twice?—No. "Well", you say, "surely once at least, in that long list of seventeen hundred times 'soul' and 'spirit' are mentioned in the Bible, we shall be told that the soul is immortal, if this is its high prerogative." So seventeen hundred times we inquire if the soul is said to be immortal or the spirit deathless. And the invariable and overwhelming response from the Bible is, NOT ONCE. Nowhere, though mentioned so many hundred times in the Scriptures, is the soul said to be "undying" in its nature, or the spirit "deathless". Strange and unaccountable fact, if immortality is an inseparable attribute of the soul and spirit.

The term "immortal" is found but once, and the term "immortality" but five times, in the English version of the Bible. Turn to 1st Timothy 1:17, and you may read the only text in the Bible in which the word "immortal" is found; and please carefully note that in this instance, it is applied to God.

Let us now briefly examine the five texts of Scripture in which the word "immortality" is used:

We turn first to Romans 2:6,7, where this priceless gift is set forth as something for which we are to seek by patient continuance in well doing. Certainly our God would not admonish us to seek for something if we were already in possession of it.—Now really, would He?

In 2nd Timothy 1:10 we are told that immortality is "brought to light through the gospel". So it is in the gospel that we are to seek and find the true light and knowledge concerning it.

Since man is not now in possession of an immortal soul or deathless spirit (Ezekiel 18:4,20; Romans 3:23), we inquire upon whom and at what time will this gift of all gifts, be conferred? In 1st Corinthians 15:51-55, we read that "the trumpet shall sound, and the dead shall be raised", at which time "this mortal must put on immortality". By comparing 1st Corinthians 15:51-54, with 1st Thessalonians 4:16,17, you will see that immortality will be conferred upon the righteous only, and not even upon them until Christ comes again, and the resurrection takes place.

In 1st Timothy 6:15,16, we are told that immortality is an attribute of "God only". This places before us all the testimony contained in the Bible relative to the use of the terms "immortal" and "immortality".

Let us be admonished then, friends, to seek by patient continuance in well doing, to have this gift of immortal life conferred upon us when Christ returns to gather together His elect. May this be the happy lot of all who read these words.

Sincerely, —J. M. Boyce.

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PACIFISM IN THE CHURCHES

You can easily anticipate, if you have read the preceding article on the danger of pacifism, what is the proper attitude toward an extreme pacifism in the churches. If righteousness and justice are the basis of civil government, surely righteousness and truth are no less the basis of God's government and working in the churches. The church and state alike are his institutions. The church is the pillar, and the ground of the truth, because it is the house of God, the church of the living God. When truth ceases to be important, the church has lost its reason for existence and has ceased to function.

Certainly peace is a desirable condition in the churches and the man who deliberately or willingly permits himself to be the means of dissension for the sake of any selfish end or through any motive short of devotion to the truth of God is a spiritual brigand. There is as little place in the Kingdom of God for the man who raises a rough house for the purpose of promoting some personal end, or to be applauded for his devotion to the truth, as for the man who scowls upon every effort to keep pure the faith of God's people, or regards as a martinet or a self appointed doctrinaire, every man who contends for the faith.

What we are now wishing to urge is that the man who becomes alarmed every time anybody raises his voice for any Bible truth, for fear somebody who doesn't believe it might hear about it, isn't fit to fill any place of responsibility in the Kingdom of God. War among nations doesn't necessarily mean personal hatred or bitterness. Many a time in the Civil War Northern and Southern soldiers fraternized while not fighting. They were not personal enemies. Each one was fighting for what he believed to be true and right. They had found it possible to respect each other, though contending for beliefs that were opposite. Certainly there is no personal animosity in contending for the truth in the Kingdom of God.

But our regard for the opinions of others and our personal respect for them should not interfere with our loyalty to Jesus Christ. Our affection for them should make us more faithful in proclaiming the truth of Christ. A certain evangelist was approached some time ago by a Baptist woman whose husband was a Catholic, asking him what she should do, as her husband would in all probability not give up his church. The evangelist said, "If my wife were here, I suppose she would say for you to join the Catholic church." Is truth to be murdered at the advice of a preacher? Is loyalty to conviction to be sacrificed to nominal peace in the home? Is there no way of finding out what is the will of God? Must faithfulness and faith itself be sacrificed to peace? Can there be any peace in the heart of one who has deliberately disobeyed God?

POLICY OF MISSION BOARDS

A Baptist paper now is between two fires. If any criticism is made, in however friendly and constructive spirit, some enemy of our missionary work or methods is made to rejoice and say "I

told you so", and more also. If no criticism is made these same people and maybe some others also is ready to say that a Baptist paper has no independence of thought and opinion and is merely the paid agents of the boards. The only course for any of us is to speak as we have light and leading whether it pleases men or not.

The particular policy of mission boards that we now have in mind is the question of whether they should sit still and wait for somebody to apply for help, or whether they should lift up their eyes and look the fields over and direct their efforts at help where there is the greatest need. To our mind the question can be answered in only one way, that a board is the search light of a denomination and looking out for the greatest opportunity for service. The two points of view are not necessarily opposite and exclusive, but they are certainly different and may be opposite.

It is probably not an unjust criticism to say that boards are not looking for work to do, but are generally sitting still and waiting for applications for help to come to them. It is certainly not wrong to consider applications, but it is equally certain that it is better not simply to wait for applications.

Twice in his life, Paul had applications for his missionary services, and only twice. Once at Antioch when Barnabas sent for him; and at another time at Troas the vision of the man of Macedonia called him to Europe. And even these invitations were not actually from the people themselves. All other times Paul acted upon his own initiative. He struck out and went where he was needed, whether they wanted him or not, generally where they didn't want him. The needs of men constituted the call of God.

Too often our mission boards are confronted with appeals from places which can put on the most pressure and bring most influence to bear to accomplish their purpose. The place or the man with a pull may stand the best chance of being heard. Very rarely a member of a board uses his personal influence to get a measure through. Sometimes a big stick is waved and a threat of refusal to co-operate is made unless consideration is shown some pet measure. The threat is veiled but is understood.

Now these things are said not to give the enemy occasion to blaspheme, but to help correct a fault in a good system, due to the weakness of human nature.

But the proper way to correct a fault of this kind is for a board to have initiative of its own, to study out problems, plans and places; to see where the need for service lies and apply it. There is no place for logrolling in the kingdom of God. Wire pulling and politics have no sphere for their activities here. A board does not exist for its own sake; it cannot consider the favor of men but the will of God. It is in the world not to be ministered unto but to minister, to serve the interest of the kingdom of God. Yes it is here to save souls. Whenever it loses sight of this and goes to saving money or taking care of itself, or currying favor with anybody it is doomed. If it is not a positive evangelistic force in the world there is no need for it. And this is possible only when the men in charge of its work as well as the men on the field are themselves men with a passion for souls.

GOD'S TENT

The saying that it is the business of words to conceal ideas has its special application in words used in translating from one language to another. For this reason it happens that a new translation or a little explanation is like unstopping a stream and letting the flood of waters come through, or turning on an electric switch and letting the light pour in.

Maybe it will help in this way if instead of reading in John 1:14, "The word became flesh and dwelt among us", we let the words say what they want to say, "The word became flesh and tented (or pitched his tent) in our midst." In this way it records the expression and fulfillment

of an Old Testament conception of God which we do well to preserve in this Christian age. It takes us back to the birth year of the Jewish nation, the time when they came out of Egypt and began their national career in the desert. They were directed how and where to pitch their tents. The tent of God, the tabernacle was to be pitched in their midst and was to be made of the materials of which tents of men, of the great men, were made. If they lived in tents God would live in a tent too, would live as they lived, would share their life and their toil and suffering and privation. He would be as they were that they might become as he is.

And many years afterward when David determined to build God a house, the idea was approved because it was in David's heart to honor Jehovah, but it seemed to meet with disfavor because there was danger in it of removing God from the common life of the people and enclosing him in a gorgeous temple. "Howbeit the most High dwelleth not in houses made with hands. What manner of house will ye build me; or what is the place of my rest". There has always been an effort by men to build God a house apart from themselves where they can go to visit him occasionally. There has always been an effort on the part of God to get back to the residences of men and live with them. In many a country the bigger and more expensive the house of God, the less he comes in contact with the life of the people. The cathedrals of Europe are a sham and counterfeit of true religion. And even in America it is easier to get men to a tabernacle than to a temple, into an evangelist's tent where the truth is preached than into a costly place of worship with every comfort. No word of condemnation is here spoken against modern churches with up to date equipment, but we do well to remember that the gospel was planted in the first century where no church buildings were erected and the Son of Man had no roof over his head.

Again let it be said that we are not condemning church houses, but we are protesting against shutting up the Lord in them. He wants to break out and live where the people live, even to "tent among us". The complaint of some of our missionaries that it is hard for them to do anything in Italy in a little room when a stately Roman Catholic cathedral stands across the street, indicates an entire misconception of the gospel and the source of its power in Christ in the hope of glory. The true and ancient teaching of the prophets will not be understood or fulfilled until we can learn that the name they gave to the coming Messiah was Immanuel, God with us. He is not merely a God afar off, but at hand.

We have not understood the Christ until we can think of him not merely as the one we worship when we go to church, but the one who lives in our homes, goes to the plowhandles, or store, or office with us every morning, and lives his life through us and in us. He is in our political conventions, the meetings of our labor unions, our bankers associations, at the sessions of the state courts, in our schools, in the market places and social gatherings. It was the purpose of Jesus to enter into our lives in every phase of them, that we might enter into his life in all of its fullness. He will sup with us and we with him. His tent is pitched in the midst of ours. The tabernacle of God is with men.

THE GOSPEL'S OPPORTUNITY

Something was said in these columns recently about the mystery of lawlessness, the conditions of our day (similar to that of Paul) which indicate a breaking down and giving way of the usual restraints, the failure of the authority of law to hold men to a righteous course of conduct. This is proof of the failure of law to accomplish the purpose of God in saving man from sin. It was the purpose of God to save man from sin, but it was never his purpose to do it by law. By law comes the knowledge of sin; that's all. Paul distinctly says that "what law could not do", that

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But what we are here wishing to say is that the failure of the law is the gospel's opportunity. Much as we deplore the breaking down of law in our day, much as we grieve over the prevailing lawlessness, we may rejoice that it opens the way for the gospel. And for this reason it is likely that we are on the eve of the world's greatest revival. We have had the world's greatest war which proved not the failure of Christianity but the failure of law, of international law, of treaties and covenants. They were flung to the winds. Since the world war, as after every war, the usual restraints and conventionalities have been cast aside. The family tie is loosened, sex impulses have been given free rein; social standards and customs have been lowered; the constitution is belittled or disregarded. Law has proved its impotence in its contest with sinful human nature.

Some can remember similar conditions which accompanied and followed the civil war in America; and then many will recall that there followed a wave of revival that saved the people from sin and the country from ruin. Where sin abounded grace did much more abound. People are learning that custom, conventions, public opinion, moral sentiment, legal enactments, while having their place cannot save the world nor a single soul. This ruin can only be saved by a faithful preaching of the saving power of God in the gospel. This is the gospel's opportunity. It and it alone, can save us. And we are beginning to see it and to see the awful, pressing, immediate need of salvation. Jesus came to a ruined world which was breaking up because the Jewish law and Roman authority and Greek culture were no match for the sinful nature of man. It was the gospel's and the world's opportunity.

Suppose we read again what Paul says about the mystery of lawlessness. "The mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his presence". Whatever else this may mean, and we do not pretend to go to the bottom of it, it does mean this that the open defiant disregard of law will furnish Jesus with the opportunity of proving his power, and that this power is not physical, but the "breath of his mouth", the preaching of his word, accompanied by the manifest presence of Jesus as his word is preached. Let us pray with the more earnestness and confidence for a great revival, the need of which has been made more evident by the present lawlessness, and for which the present evil conditions furnish the greatest opportunity.

"Your adversary", that is what Paul calls the devil. That is what Satan means, and the word devil seems to mean accuser or one who prosecutes you. It is hard for people to realize that he is an enemy. He is so often seductive in his manner, alluring in his methods; but he is the embodiment of hatred to the human race. All sin is from him and is his means of destroying. He is called "apolyon", which means destroyer. It is well if we recognize that we do not have to contend simply with flesh and blood, not alone with native and personal tendencies to evil; not with a disposition brought up from brute ancestry, not with limitations and weaknesses and corruptions brought over from a remote or near past. But our conflict is with the world rulers, wicked spirits under the supreme control of the master mind in sin, the devil. He's been a long time at it, has many wiles and has learned many devices. The "wily" manner of the evil one is to be reckoned with. No man is safe outside of Christ and without the whole armor of God.

Evangelist Geo. W. Griffin of Denver, Colorado, has just closed a meeting with Pastor J. L. Smith of Tomnolen. He goes to Rockville, Indiana, for his next engagement.

Convention Board Department

R. B. Gunter, Corresponding Secretary

A Suggestion

Mr. I. F. Dale, Secretary and Treasurer of the Prentiss Baptist Church, suggests the wisdom of asking every B. Y. P. U., Sunbeam Band, G. A. Organization, Ladies' Missionary Societies and Sunday School Treasurers to empty their treasury into the 75 Million Campaign fund. He made this suggestion to his own church last spring and found that it added to the regular Campaign fund \$95.00 from the Sunday School and W. M. S. and smaller amounts from the other organizations in the church. He states that it not only helps the Campaign fund, but also helps those organizations to have a part in it. He says they cheerfully complied with the request.

There are many reasons why this should be done. In the first place, the State Board is paying the expenses of the general workers who are interested in these various organizations. Again the young people need the training in denominational activities. Again, all the causes supported by the Campaign are greatly in need of the funds. We trust that the other churches will follow the example set by Prentiss Church.

The Second Baptist Church, Greenwood, Mississippi, has just closed a B. Y. P. U. Study Course in the B. Y. P. U. Manual. They claim that it was the best in the history of the church. Over seventy-five members took the course. It was conducted by Miss Flourinay. Another evidence of the value of this course is a receipt by the Board office for a large donation on the 75 Million Campaign from this church. The church was organized June 1923. Consequently, it did not get to be put on the Campaign with the other churches, but they are coming notwithstanding.

Reverend J. N. Miller, pastor of Centreville Baptist Church, is somewhat disappointed that the brethren over the state have not responded in proposing to give an extra month's salary to the 75 Million Campaign. Brother Miller was the first to respond. I know of one other preacher who has gone beyond a month's salary. Brother Miller is in dead earnest about the matter and will be more than glad to give a month's salary if the brethren will join him. He is of the conviction, he says, that if the denomination fails in the raising of this 75 Million Campaign fund, that the pastors will be responsible for it and he feels that a movement such as he has proposed to enter into will move thousands of good laymen to give as they have never given before.

Evangelism

Dr. R. S. Gavin has a timely article in the Baptist Record on July 24th on page 11. I think he is looking in the right direction. I doubt if we need a separate head for the Evangelistic Department. It is my opinion also that we should perfect our associational organization, having an Executive Board member from each church and that the Board should work through this organization. This brings the Board in close touch with the local churches, each church being represented. I believe that this associational organization can be used to a splendid advantage in arranging for county-wide or district-wide evangelistic meetings. Then the Board should have a corps of the best evangelists, perhaps four or six well equipped evangelists, each having a splendid leader of music. Evangelism is the beginning of enlistment work. The evangelist should never close his meeting without stressing Stewardship. The most constructive evangelist will give to the young convert and to the church not only the plan of salvation, but also the mission of the church.

This involves the teaching of the doing of all things that Christ has commended. We trust that Dr. Gavin will come again, emphasizing the importance of evangelism.

As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. 1 Kings 17:1.

The Baptist Advance says, "One look at a woman as she was bathing led David to commit a most abominable crime. Yet many people who bear the name of Christians engage in mixed swimming where the stimulation to such crime is just about as great as it was in the case of David."

Brother Zeno Wall writes from Goldsboro, N. C.: The First Baptist Church, High Point, this state, just recently called me offering a splendid home, a higher climate by one thousand feet, a larger salary by nearly one thousand dollars, and a solid concrete road to within a few miles of my old home, and a building program of about one quarter of a million dollars, but the First Church, Goldsboro, offers the call of God, and we shall, of course, remain on here.

The editor had the pleasure of being with Pastor J. H. Winstead and the Lucedale Church in a meeting July 23rd to August 3rd. It was in many ways a great meeting. There were forty additions to the church, thirty-one of them for baptism. Many of the Christians expressed themselves as being greatly helped. The pastor is a faithful and tireless worker. The deacons and some other brethren had a sunrise prayer meeting every day. The women had their prayer meeting every evening. This church and community presents one of the finest opportunities I have seen, and the church is in better condition to meet it than ever before. They have the Record in nearly every home.

Summer Vacation Bible School, Hattiesburg

The Summer Vacation Bible School at the Woman's College has just closed a very successful session. The Summer Vacation Bible School idea is very prominent in the North. Two years ago the Woman's College conducted the first Summer Vacation Bible School ever conducted in the State of Mississippi. This work has been open to small children who have enjoyed the story hours, the teen-age girls who have been instructed in Bible Study, Mission Study, and Poster-making, and to business girls who have had inspirational discussions on the Stewardship of Life. All these have enjoyed the privileges of the swimming pool. This work has been financed by the First Baptist Church, Main Street Baptist Church, and the Immanuel Baptist Church together with contributions from some of the most prominent business men in town of all denominations.

In order that the contributors and the public generally may know how this work has been received, I am including in this several notes of appreciation that I have received, which is only a small part of the good things that have been said to me with reference to this work. The pool has been open to all the girls and children of the town, and both the pool and tuition in the classes have been free to all alike. Two years ago the enrollment of the Summer Vacation Bible School was about forty; this year it reached one hundred fifty eight. I wish to thank the Hattiesburg American and the Baptist Record for the kind co-operation in publishing notices with reference to the work, and also the Y. W. C. A. for the unfail-

(Continued on page 8)

JEW MOVIES URGING SEX VICE

This article is reprinted from the July issue of *The American Standard*, a national patriotic semi-monthly, Box 190, Grand Central P. O., New York City. It is known that a trust consisting largely of Jews, control the film production business. To what extent, if any, the Jesuits are engaged in the same business, we have no means of knowing. Nor can it be assumed that some Protestants would not engage in the production of such films when a pot of gold results. The sure thing is that the movie business is detrimental to the morals of the youth of this nation. Even those pictures that get by the censor have nine chances to one, the "red lure," subtle suggestions of secret love; and if not this the acts of the highwayman with gun in hand who both scoffs at and gets by the law. If a "moral" appears it is usually in a jungle of evil suggestions and probably the moral is soon lost, but the virus remains in the mind of the boy or girl. If the moving picture has in it some good it has much more that is bad. Read the following article and then think it through.—Editorial Note in *Alabama Baptist*.

Jew-Jesuit motion picture producers persist in making the screen a school for teaching seduction. Judging by a number of pictures which have been released recently, the purpose which animates the Jewish owners and their directors is to make vice alluring and attractive.

Many young people believe that illicit sexual relations, now being portrayed vividly before millions in motion picture audiences, are practiced so widely that it is entirely proper for them to do likewise.

Certain motion pictures stimulate base tendencies and distort youthful imagination. As a result, many boys and girls believe they will be ostracized, unless moral codes are thrown to the four winds. The other day in Kalamazoo, Michigan, a high school boy was sentenced to serve from one to ten years' imprisonment. The lad pleaded guilty to a statutory charge made by a fifteen-year-old girl.

Another boy, the captain of a track team of the same school, pleaded guilty to contributing to the delinquency of a minor girl. Two high school girls confessed to their parents the part they had played in certain wild parties with young men. This resulted in the juvenile court authorities taking six other girls into custody. These girls implicated a large number of boys, more than thirty of whom have been arrested. Twelve of them have already been sentenced. Others have been bound over for hearing before the circuit court. The ages of the girls are from fourteen to sixteen.

Hand in hand with the lamentable news from Kalamazoo comes the announcement of the motion pictures which will be released during the coming season by the Paramount Company.

Here are some of them: "Manhandled," "The Enemy Sex," "Changing Husbands," "The Golden Bed," "Forbidden Paradise," "The Female," "Worldly Goods," "Compromised," "Unguarded Women," "Playthings of Fire," "Sinners in Heaven," "Little Miss Bluebeard," "A Broadway Butterfly," "A Sainted Devil," "Argentine Love," "A Woman of Fire," "Wild Moments," "The Beautiful Adventuress." These are but a few of the "famous forty releases" which Paramount is preparing to offer to the millions of boys and girls who frequent motion picture theatres the country over.

With amazing frankness Paramount's announcement gives a synopsis of each of the plays. The announcement is prepared for the fifteen thousand Jew-Jesuit managers of motion picture theatres in the United States. It is calculated to make their mouths water. It is claimed to make them eager to show these Paramount pictures in their theatres.

Here is what the advertisement has to say concerning "Manhandled," in which Gloria Swanson will be the star:

"Imagine the screen's most gorgeous personality as a silken gold-digger, trading her caresses

for jewels and Rolls-Royces. Escaping untarnished, till her charms, like all rare goods that men handle too freely, sink to the bargain-price class. Imagine the punch, the gowns, and best of all, the profits."

Jew-Jesuit motion picture theatre owners always like to hear of profits. Like the producers and directors who make the pictures, they are willing to despoil a nation for a pot of gold. Jew-Jesuit white slave dealers in motion pictures care not how many homes they break or lives they crush. With them it is a case of gold, morning, noon and night—anything for gold.

The Paramount concern wants the motion picture theatre men to know exactly what they will get in "The Cave of Fallen Angels," which it announces thus:

"The tale of a mother, who herself the mistress of a roaring night-life cafe, has placed her pretty daughter with a rich family to be brought up respectably. When the daughter starts hitting the pace that kills, when the butterfly faces her moral crisis in her mother's cafe, here are thrills, here are heart throbs such as audiences seldom see."

Paramount describes its "Forbidden Paradise" in these words:

"The world's greatest passion actress has come into her own. Here is Pola Negri, displaying all the fire and seductiveness that has made her famous. A sensational story of society romance and intrigue."

Paramount's announcement of Betty Compson in "The Female" promises to show her more nearly nude than she has yet appeared on the screen.

The publicity in connection with "Changing Husbands" reads:

"A rich young wife eager for a career and a famous stage star eager for a home look exactly alike. They secretly change places. The husband, none the wiser, falls passionately in love with the actress. The wife loses her heart to another man. Complications? Comedy? Sensation? Success? You said it."

Here is another, "Worldly Goods:"

"What happens when a keen-minded young business woman, used to independence, marries a romantic weakling in a moment of passion and tries to settle down? What happens when her real mate comes along? Will that interest women? Oh, man!"

Every parent and teacher in this country should be up in arms. Are they willing to have the minds of their boys and girls defiled and their lives demoralized in order that Jew-Jesuit picture producers may gratify their lust for gold? Surely not.

Are mothers going to allow their daughters to become polluted? Are fathers willing to see their sons go astray? Fathers and mothers should think seriously of what is happening in Kalamazoo and hundreds of other places, and ask themselves whether they want their homes dishonored and besmirched.

Every parent-teacher's organization, every educational association, every women's club, every minister, every friend of decency should rise unitedly against the flood of oriental and papal debauchery which floods this country through Jew-Jesuit motion pictures. These enemy aliens possess the false notion that they are all powerful. They believe they can say and do what they please without consideration of the nation's welfare.

They occupy the position which the brewers and distillers did ten years ago, when they believed themselves impregnable and all powerful. But once the sentiment against the liquor manufacturers and dealers crystallized and gathered momentum, they were crushed, never to rise again.

And so it will be with the motion picture producers and exhibitors. The tidal wave is rising. When it breaks with all its force it will carry these undesirables out to destruction.

SOUTHWESTERN SEMINARY OPENING

By L. R. Scarborough

The Southwestern Seminary, Seminary Hill, Texas, opens its next session September 22, 1924. Indications are for a great, largely attended opening. We have just closed a very successful summer session. Had a number of fine graduates, well equipped, going out to serve the Master. Our enrollment last year was around 650. We hope to largely increase that this year—preachers; preachers' wives; young women preparing for the definite phases of the Lord's work; laymen preparing for gospel music, religious education, missions, and other work of the Kingdom of God.

We have around a thousand this year in correspondence courses. Others are joining almost every day, getting the very best theological, missionary, and evangelistic instruction and studying at home—and that free.

Let all who purpose attending the Southwestern Seminary, if possible, get to Seminary Hill on time for the fall opening. Write to Mr. C. M. King, Seminary Hill, Texas, for catalogue or for reservation for rooms or cottages or other living apartments. We are anticipating a great year of usefulness for the Master.

Write to Rev. W. A. Hancock, Seminary Hill, Texas, if you desire pastoral work or other forms of employment while in the Seminary.

A great year faces us for the best study in preparation in the Master's work.

THIS PASTOR HAS FOUND THE SECRET OF SUCCESS FOR THE FUTURE CAMPAIGN

By J. M. Kester, Educational Secretary

A successful pastor writing for information about mission literature dealing with our Southern Baptist foreign mission fields comments as follows: "Our church has paid its entire pledge. We do not intend to let it fall behind its 75 Million performances, but to do this we must needs educate, educate, educate in missions and particularly foreign missions." As a means of educating his church, this same pastor states, "It is my intention to preach definite sermons on missions and to conduct a church school of missions."

From my observation and study, I would say that the pastor referred to has found the secret of success so far as the future campaign is concerned. There must be information and impression before there can be intelligent expression in service. People will not go beyond their information. They will not do much from mere sentimental and emotional appeals. In fact, most of the church members are tired of appeals. What is most needed is definite preaching and definite teaching on missions. The pulpit is the place for the first, and the church school of missions is the place for the teaching. When the men, women, and young people in our churches are definitely informed they will give regularly with conviction and liberality.

Many pastors have already realized the value of the Church School of Missions as a practical method of disseminating missionary information and arousing the entire membership—men, women, young people—to their present missionary obligation and opportunity. It is hoped that many others will give the matter earnest consideration and the School of Missions a trial. All surely want the future campaign to succeed. The pastor, whose letter has been quoted, has found the secret of success. Let others profit by his discovery.

We would once more commend the book "Making a Missionary Church" by Stacy R. Warburton, printed by the Judson Press, as the book every pastor needs to help him in carrying out the first and full mission of his church or churches.

The Educational Department of the Foreign Mission Board is at your service to assist you in any possible way in furthering missionary education.

BAPTIST

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SUNDAY SCHOOL BOARD ADVANCE
MOVEMENTS

By L. J. Van Ness, Corresponding Secretary

Rev. Homer L. Grice, pastor at Washington, Ga., will join the Sunday School Board forces on September 1st, to have charge of a new department—The Daily Vacation Bible School Department. He will be recalled as the brother who spoke so effectively on this subject at the Atlanta Convention. For some three years he has carried on this character of work in his church at Washington, and he will bring us the leadership of experience and enthusiasm. The Board has put itself back of this movement and, adapting it to our ways, intends to urge it as a helpful adjunct to the Sunday School in country, town and city. We count ourselves fortunate in securing so capable a leader.

Mrs. Aurora Shumate, of Birmingham, Ala., who has been doing field work as an Elementary Worker, will also come to us to be connected with the Elementary Department as an associate with Miss Forbes, her special work being the Cradle Roll and Beginner's Departments, and the Mother's Class. This is a somewhat new departure, but a very essential one.

Miss Willie Jean Stewart, also of Birmingham, and well known in Alabama as a Sunday School Worker, and an efficient public school teacher, joins the staff of our Editorial Department to have oversight of our quarterlies for the Junior and Primary grades.

The Board at its Annual Meeting not only authorized the above additions, but also separated the direction of Intermediate Work from the Organized Class Department, and put Miss Mary Virginia Lee in charge of a distinct department. Miss Lee needs no special introduction but merely to be commended in her new responsibility. The Intermediate Department is the point of present greatest need, and is of the utmost importance.

Mr. Bryan Robinson, who has been associated with the Department of Sunday School Administration, leaves us on August 1st, to return to Texas.

IT IS TRUE—WHY?

By J. W. Porter

The following editorial paragraph is taken from a recent issue of your excellent paper:

"Our churches in Mississippi are in great need of just the tonic that the Baptist Record gives them. We recently heard a deacon say, that he hadn't heard his pastor preach a sermon in which he could tell that he is a Baptist and he has listened to him for several years."

Having held several meetings in your great state, and with first-hand information concerning the Baptist situation, I am fully prepared to affirm the truth of your statement. Your declaration is not only timely and to the point, but it is the truth, the whole truth and nothing but the truth. And just here, please permit me to say, that you are giving us one of the best, and therefore one of the most thoroughly Baptist papers in all the land. I read it with pleasure and profit. It is refreshing to know, that in this unionistic age, like your father, of blessed memory, you are still a Baptist, and that from your trumpet comes no uncertain sound.

That your paper is a needed tonic, is evidenced by the probable fact that a greater number of Baptist churches in Mississippi have gone into Union Meetings in the past two years, than in the preceding decade. This is the more noteworthy in view of the fact that Mississippi has long been known as a citadel of Baptist orthodoxy. Indeed, no state in all our Baptist Zion has been more justly famed for stalwart Baptists. It is pleasant to recall in this connection, that while editor of the Western Recorder, we had more readers in Mississippi, than any other state, except that in which the paper was published.

At present, as the writer sees it, the greatest menace to Southern Baptists is, without doubt, the Union Meeting. Modernism, with its withering blight may endanger Baptist interests but the danger is, by no means so great as that of Union-

ism. Modernism may cripple our churches, but unionism, will sooner or later, utterly destroy them. One cuts off a limb while the other lays the axe at the root of the tree. Modernism poisons in spots, unionism, the whole body.

The Baptist church or preacher, that can tacitly or expressly agree to suppress Baptist doctrine for a season, may, with equal ease agree to suppress it for all seasons. There may be such a thing as "arrested progress", but no such thing as arrested truth.

A union implies identity of parts, and a union meeting assumes the identity and equality of the organization that constitute the union. Things that equal the same thing must equal each other. If Baptist Churches are ready to admit that other denominations hold the truth equally with them, then there is absolutely no justification for their separate existence. If all churches are equally churches of Christ, and they must be so regarded when engaged in Union Meetings; then Baptists should invite members of the various denominations to the Lord's table, and cease to believe, or practice restricted communion. More, they should accept their baptism and ordination.

It may be answered that the several denominations are agreed on the plan of salvation, and that this is the main thing to be preached in a union meeting. Not the least objection to this argument is that it is not true. Baptists believe in salvation by grace; Methodists believe in salvation by grace and works, and Campbellites, in salvation by grace and water. If either of the latter proposed plans of salvation are true, the Baptist plan of salvation is false. It is true, the Bible teaches only one plan of salvation—one Lord, one faith and one baptism. If then, we are not together on the plan of salvation—the most fundamental of all fundamentals—how can we conscientiously engage in a union meeting for the salvation of lost souls? Baptists believe and must believe, that unless one accepts the one and only plan of salvation, he is lost. It is further true that the plan of salvation, as believed by Baptists is quite frequently not preached in union meetings. It follows therefore, that in such instances, Baptists cooperate in the destruction of souls.

It should be said that many Baptist preachers and churches will enter a union meeting if the preacher is a Baptist. They justify their action on the ground that the preacher is a Baptist, and therefore, the preaching will be sound. To the contrary, a Baptist preacher dare not preach the Gospel as believed by Baptists in a Union meeting. To do so would not only be in bad taste but would break up the meeting. He dare not emphasize the plan of salvation by grace; he dare not preach the final preservation of the saints; he dare not urge scriptural baptism; or advise the converts to join what he believes to be a New Testament church. In other words, there is no distinctive Baptist doctrine that he can preach.

Yes, brother editor, you are quite correct, "our churches in Mississippi" and you might have added, elsewhere and everywhere, are in great need of just the tonic that the Baptist Record gives them. Keep on giving your anti-unionistic tonic, as it is the only specific for spiritual affluities and ecclesiastic "hebe jeebes".

MEXICO

Of first importance to the spread of the Gospel in any country, is a competent ministry. To meet this demand in Mexico, Northern and Southern Baptists have unitedly established at Saltillo their Theological Seminary. The past session 34 students were matriculated, and there are 30 others in our large preparatory school here, who are looking forward to the ministry.

There are two other very important agencies fostered by the Seminary: a Correspondence Department conducted by Professor McKibben, with an enrollment of 90 of our pastors and other workers out in the field. This movement is new and is rapidly growing in favor with former students and so many other workers who cannot come to the Seminary for study.

The brethren have established also three annual Theological Institutes, at Guaymas, Mexico City and Saltillo, respectively, ten days at each place. The writer has just completed a lecture engagement with the last two mentioned Institutes. We have had full day programs. Besides popular lectures, books on theology and Sunday Schools were studied, examinations held and credits given. All this work is under the direct control of the Saltillo Seminary and is a benediction to our Mexican pastors and churches all over the Republic.

Plans are on foot to break ground soon for our new seminary buildings, which are so badly needed. The National Baptist Convention is to meet in annual session in Tampico, October 8.

The activities of about 80 pastors are reinforced by three evangelists who are regularly employed and are making their influence felt to the remotest bounds of the country. The outlook for the spread of the Gospel in Mexico was never brighter than it is today. The work is growing and spreading and is calling loudly for more workers and better equipment.

—J. G. Chastain.

PASTOR MORGAN BECOMES
SEMINARY EVANGELIST

By L. R. Scarborough

It gives me pleasure to announce that Rev. A. J. Morgan, pastor of the First Baptist Church, Breckenridge, Texas, becomes an evangelist of the Southwestern Seminary and begins his work September 1st.

He is a graduate of Simmons College and had some studies in the Southwestern Seminary, has been the successful pastor of a number of strong churches, has done a monumental work as pastor of the church at Breckenridge for now around five years. He has built a great meeting house, baptized hundreds and hundreds of people, has built a great, constructive, wide-visioned church with a large membership and has saved the Baptist situation in that great oil center. He is a preacher of great spiritual power, a successful evangelist; he loves all the Kingdom work, is a man of consecration, knows the pastor's situation, and will do a constructive evangelistic work.

I commend him without reservation to the brotherhood. He will hold meetings anywhere in the United States. I would not hesitate to recommend him to any church in the land as a constructive, soul-winning preacher of ability and power.

Rev. J. W. Hickerson and Rev. Ray E. York are the other two seminary evangelists. They are doing a great work; and Brother Morgan will be a fine addition to this force. I hope the brethren will keep him busy.

COMPARATIVE STATEMENT OF
HOME MISSION AND C. B. L. RECEIPTS
BY STATES

May 1 to July 1, 1923—May 1 to July 1, 1924

	1923	1924
Alabama	959.69	2,027.67
Arkansas	2,042.20	
District of Columbia	85.42	1,124.68
Florida	1,038.21	1,541.62
Georgia	1,797.38	3,566.98
Illinois		
Kentucky		25.60
Louisiana	688.51	1,562.52
Maryland	1,000.00	1,516.00
Mississippi	2,018.55	3,892.72
Missouri	102.25	5,834.88
New Mexico		206.00
North Carolina	2,998.90	17.08
Oklahoma	2,203.69	436.85
South Carolina	396.10	1,114.62
Tennessee	2,868.20	5,514.23
Texas	22.39	12,583.44
Virginia	492.80	2,721.25
Miscellaneous	602.38	478.67
	19,311.67	44,151.74

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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Let the whole earth be filled with His glory.

The quarter is nearing its end. Be sure to send the report in time. Be sure to state on that report how much your society has given to the Campaign this past quarter.

Let us not forget these summer months to remember our Scholarship girls who will attend the Colleges in the State. Funds for this cause should come in during this coming quarter. And friends make it worth while. Do not limit yourselves to the small apportionment sent your society. Think of your own daughter and make your gift worth while indeed. Every cent of it will be spent on scholarship for some dear girl who loves her Lord and wants to prepare herself for His Work.

Three Vacation Bible Schools have been held in the State this quarter; one at Forest where there were 180 young people enrolled, another at Shaw where there were more than 75. We hope for special reports from both schools that will give some idea to other portions of the state of the splendid value of such work. Our Miss Bucy taught in each of the above named. The other School was at Woman's College. We are happy to give today a report from this school.

A CALL: There comes from our Baptist Hospital a special call for tray covers and small table covers. I am sure this call is sufficient; such a number of our women and young women will love to go through their supply and select something to help out. Such a number will at once begin work on others.

ALABASTER BOXES: The calls are coming from interested sisters for the alabaster boxes. How thankful we are when a letter says, "Send us fifty" or a like number. We are so hoping that each society will make use of these boxes; but sisters, do not forget what such a call means. Let us each one be sure to make of ours a real alabaster box—a sacrificial gift.

Let this gift be made after your Campaign pledge is paid.

"Blessed Are the Merciful"

Secretaries and field workers are so human. They feel the hot weather just like other folks. They grow tired from days of travel and nights of broken rest. They are so happy to "carry on" and to answer every call. But they do grow weary. Wonder if we ever put ourselves in their places? One of your workers has had to be out much recently. After traveling nearly all night to meet one associational rally, and after speaking several times during the day, she found it a bit trying to answer the call that came from an official in this way: "Miss Blank is here and she can discuss this subject better than I can, so I yield my place to her." "Blessed are the merciful"

Our Margaret Fund Scholarship Girl

I am sure the entire state will rejoice over the fact that we are to have a Margaret Fund Scholarship girl of our very own in the Woman's College, Hattiesburg, for the coming session. Her name is Jennie McCrea. She sailed from China

June 21st, and will land in California about September 1st. She will reach Hattiesburg in time for the opening of the session.

Now mothers and sisters everywhere, let's remember she is our daughter and sister; sent to us to love and care for in all the ways that a daughter and sister needs our loving care. From her very entrance into the state let us each and all receive her with open arms and welcome her to our hearts and homes.

The two hundred dollars that she will get from the Margaret Fund will cover her board, tuition and music, with the exception of \$6.00. Mrs. Johnson writes that "Of course the School will gladly give her that." But there are additional expenses: Books, clothes, laboratory fees, stamps, stationery, toilet articles, sheets, pillow cases, counterpanes and blankets.

If we throughout the state get up these things for her it will enable me to make a nice report, besides be an untold help for Jennie, and her far away parents. This plan has been suggested: Let one society look after her books; another send her a check occasionally for stamps and stationery; another keep her supplied with toilet articles. Then if some association would look after her bedding, including a pillow, how helpful it would be. Our Y. W. A.'s will of course want to have a hand in helping her with some things. Clothes for a College girl are quite an item these days; but if each of us will lend a hand, how easy it will be to supply her needs.

Will not each society and each Auxiliary and each individual who feels inclined to help our Girl, write me so that I may know what to expect of her?

I want you all to know that whatever you do will be greatly appreciated by her Heavenly Father who watches over her and over us; and by her mother whose letter or a portion of it we hereby attach; and by your Margaret Fund Trustee,

—Mrs. W. J. Davis.

Mrs. McCrea's Letter

"Jennie left Shanghai Saturday, June 21st. She sailed on the 'President Lincoln'. We were all with her on the ship while it was in Chefoo Harbor. Even had lunch with her, through the kindness of the steward, which was a most unexpected pleasure.

She was just the bravest girl I have known at all. She not only did not cry but she kept bright and cheerful, comforting and amusing her little sister, who was heartbroken, with things on the ship. You will not find her a brilliant student, but she is a good girl, which in my humble opinion is far more important."

Sincerely your friend,

Jessie R. McCrea.

(Continued from page 5)

ing help received from it. I hope that this is the beginning of a great work and that it may grow from year to year.

Respectfully,

—Mrs. J. L. Johnson.

Notes of Appreciation

"I want to say that our girls have certainly enjoyed every minute of the time we have spent in each class, the paper-cutting class and the story hour. The teachers have been so sweet and

that is one of the reasons for our enjoying the Vacation Bible School so much. I know all of us have received much good from it as well as the enjoyment. The swimming every morning was delightful.

"We all regret that the course has been so short and we hope that we will have the privilege of attending one next summer.

"With best wishes and appreciation, I am

"Sincerely yours,
 "Mary Polk."

"We wish to express appreciation of the splendid work done this summer among our girls. The use of the swimming pool at the Mississippi Woman's College is, of course, only a small part of the work, yet the pleasure and benefits derived by the large number of girls who have used the pool and the opportunity of coming in contact with you and the work has resulted in much good. The use of the pool has afforded harmless, healthful amusement of the type so much needed by the girls of any community.

"We want to assure you of our loyal support of any future work, and our desire to co-operate with you.

Yours truly,

Eleanor Delcuze
 Ethel Ingram
 Bess Houghton
 Idalia Johnson
 Venetia Ethridge
 Ann Bowen
 Nell G. Bryan

"I wonder if you really know how much the parents have appreciated and the children have enjoyed the Vacation Bible School.

"Bess and her little visitor, Eloise Foster, have looked forward with real pleasure to going out to these classes and swimming on Mondays and Thursdays, and the home work given them has afforded pleasant and profitable pastime. Not only do I appreciate this opportunity for our own children but I can see where it means even more to some others who have very little diversion during the long hot vacation days, and what a problem this restlessness is, only the mothers know.

"It is such a privilege for our children to be under the influence of these lovely Christian girls, and the seed sown will in all probability bring forth fruit in years to come.

"Please know that I for one, truly appreciate what you have done toward launching such a movement for Hattiesburg children.

Your friend,

Mrs. T. J. Walker.

"My small son, Bobby, and I are so sorry that we have come to the last week of the Story Hour and we want to thank you and Miss Gillis, and all others, instrumental, for the wonderful opportunity offered the little ones for social and religious training under such pleasant circumstances.

"I am sorry that all of the mothers of Hattiesburg did not seem to realize just what was being offered their children without cost but if they do find out by next summer I am afraid you will have to build an annex to the children's room.

Thanking you most sincerely,

Mrs. Robert L. Bullard.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

A B. Y. P. U. for Leaf

We have the word that The Leaf Church has organized a B. Y. P. U. This report comes from Brother Luther Turner. The Beaumont B. Y. P. U. was the organizer, making three or four B. Y. P. U.'s that they have organized this summer. They give the list of officers as follows: President, Mr. Griffin Walley; Vice-President, Mrs. L. P. Daughdrill; Secretary, Miss Mae Neal McKay; Treasurer, Mr. Joe Daughdrill; Corresponding Secretary, Mrs. B. M. O'Neal; B. R. L., Mr. Walter McKay; Chorister, Mrs. Rich Daughdrill; Pianist, Miss Ena O'Neal; Group Captains, Mrs. Robert McKay, Mr. Cola Daughdrill, Miss Lillye McLeod, Mr. Sam Fullingames. We are glad to add this new union to our growing list.

Main Street, Hattiesburg, Elects General Secretary

Many of our churches are considering seriously the Full Organization for the Training Department of the church. Here is one instance of a church taking another step in that direction. The Main Street, Hattiesburg, Church, has elected a General Secretary. Miss Lillian Crawford was elected to that office and her experience as bookkeeper will assure the church of records that record in the Training Service of the church. Every church needs to set up the General Organization of the B. Y. P. U., with a Director, an Associate Director, a General Secretary, a Chorister and Pianist.

The Hazlehurst Intermediates Give Three Special Services

During the last quarter the Hazlehurst Intermediate B. Y. P. U. gave three special services, that is services outside of their weekly meetings. They conducted the services for the pastor one Sunday in the absence of the pastor, conducted a service at the county home for the poor, and gave a demonstration program at Sardis Church out from Hazlehurst. That means that they averaged once a month going to somebody else with a blessing. We commend this good work to others.

Mt. Olive Organizes a Senior B. Y. P. U.

Mrs. C. C. Johnson, Intermediate B. Y. P. U. Leader of Mt. Olive, reports the organization of a Senior B. Y. P. U. for their church, with Miss Annie Ward Byrd elected as President. The Intermediate B. Y. P. U. gets credit for this work and this makes three unions they have organized. They are after the Library and are planning now to have the Manual taught in these unions they have organized. This shows a fine spirit and one well worth emulating.

A New B. Y. P. U. Publication

At the District B. Y. P. U. Convention of District Five a motion was made that the district elect an Editor and start a monthly publication. The motion was carried and Rev. E. E. Ballard of Lumberton as Editor and the first issue of "The B. Y. P. U. News" came off the press just a couple of weeks ago. It is a "hum dinger" and will have a wide circulation. Several copies were mailed to each B. Y. P. U. in District Five. Mr. Ballard is a genius and the "B. Y. P. U. News" is going to prove a great help in stimulating interest in the work over the district. The first copies were mailed out free at the editor's expense. Subscriptions will be one cent a copy, which makes it within the reach of every B. Y. P. U. to subscribe for a copy for each member of the union. It will be 10c a year to those subscribing by the year. That will hardly pay the postage and Mr. Ballard is doing this to be a real service giver to the young people of District Five. Any one in the state could subscribe for the News if they cared to, of course, but it is intended especially for the District Five constituency.

Lumberton Takes the Forward Step

Since the Richton Convention the Lumberton Church has elected a General Secretary and the Director has had two general meetings of the B. Y. P. U. On account of the unions not meeting at the same time, an hour before preaching service each Sunday, it is not convenient for them to have a general closing exercise each Sunday, so these are call meetings they have and are well responded to by the members of the different unions. A special class will be conducted at the Assembly on "Advanced B. Y. P. U. Methods", which takes into consideration the General Organization of the B. Y. P. U. We expect this to be a very helpful work, reaching the real heart of the Training Service of the church.

Quitman County Organizes Associational B. Y. P. U.

Miss Madge Flournoy, who is giving some time this summer to B. Y. P. U. work, visited the Lambert Church for a week and taught the three B. Y. P. U. Manuals and at the close of the week after having invited all the B. Y. P. U.'s of the county in for a general meeting Thursday evening discussed the Associational B. Y. P. U. work with them and succeeded in organizing the Quitman County Associational B. Y. P. U. The following officers were elected: President, Mr. Jesse Evanson, Marks, Miss.; two Vice-Presidents, Curtis Ellis of Belen and Willis Neal Vance of Walnut Church; Secretary-Treasurer, Miss Roselle Lamar, Lambert; Junior-In-

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

Read Regularly!

GOOD BOOKS LENGTHEN AND STRENGTHEN LIFE

Ella Rives—J. G. Bow \$1.00

"I have read with much interest the story of 'Ella Rives.' It is beautiful and as thrilling as any novel, and so free from frivolous and untrue sentiment that it is a real joy to read it. It is something out of the ordinary to get hold of a story these days of a real courtship and marriage of young people who are honest and sincere. The book sets forth the deeper emotions and truer experiences of two souls properly joined together."—W. D. Hudgins, state Secretary, Tenn.

Home Letters From China—Gordon Poterat . . . \$1.50

"It holds the interest, stimulates the imagination, awakens the desire for more, yet in its charm and appeal it is satisfying. Replete with interesting facts and details that confront the missionary during first years on the field, the challenge of the task, the customs of the Chinese, the ideals of their nation, the inter-racial problem, all delineated in such a personal and informal manner as to make it grip like romance."—C. S. Leavell, Memphis.

Pioneering in the Southwest—A. J. Holt . . . \$1.50

"Haven't we shed about enough tears over the indifference of our children to religious activities? Isn't it about time to do some repenting for our own sins of omission, and, having dried our tears, search for a literature that will match baseball columns and movie screens in heroics? 'Pioneering in the Southwest' will do it. My fifteen-year-old son says it is just as interesting as Edward Bok's 'Americanization.' He read its 300 pages through in one day. He just couldn't quit."—John Jeter Hurt, Jackson.

Your Reading is Incomplete Without These Three

Order From Your Baptist State Book Store

BAPTIST SUNDAY SCHOOL BOARD
PUBLISHERS
NASHVILLE TENNESSEE



intermediate Leader, Martha McArthur, Marks; Chorister, Mildred Johnson, Marks. This is a good line up of officers and we look forward to hearing good things from this organization.

GULFPORT

Beginning Monday night, July 21st, the Baptist Young People's Unions of the First Baptist Church, Gulfport, had a five day Study Course in B. Y. P. U. Methods. Mr. A. J. Wilds had charge of the Senior work, Miss Morgan the Intermediate Class and Mrs. Lea, B. Y. P. U. Director First Church, Hattiesburg, the Junior Class. Mrs. Lea is spending the summer at the Gulf Coast Military Academy with her brother, Maj. Langford, and volunteered her services for this work both at Gulfport and also at Biloxi last week, where a study course was conducted by our State workers.

We had a delightful time, and very good attendance; had an average of 69 of our young people at the classes each night, with about fifty taking the examination and a number of others who were detained on examination night who expect to take it real soon. We also had a number of visitors each night who seemed to enjoy the work very much and I am sure that much good was accomplished.

On Friday night there were twenty-six representatives from other B. Y. P. U.'s in the county (Harrison) present, at which time we organized a Harrison County B. Y. P. U. Association, with the following officers elected: Mr. O. L. Walters, Gulfport, as President; Miss Pearl Griffin, Biloxi, Vice-President; Miss Anna Bilbo, Biloxi, Secretary-Treasurer; Miss Mabel Windsor, Gulfport, Junior-Intermediate Leader. These officers were made a committee to plan a program for our first association to be held on the fifth Sunday in August, 1924. Also they were vested with the power to draft By-Laws and Constitution to be presented to the association at its first meeting in August. The President was requested to appoint a committee from the various churches to select the place at which this meeting in August will be held and same will be announced later. There were some of our B. Y. P. U.'s in the county that was not represented in the organization; however, they are expected and earnestly requested to join in with us at the August meeting.

A city man called on another, and after a glance round the establishment inquired, "How's your new office boy getting along?"

"Fine!" was the reply. "He's got things so mixed up that I couldn't get along without him!"—Ex.

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L. Bullard.

SUNDAY SCHOOL LESSON

Sunday, August 10th

The First Miracle of Jesus

Scriptural Lesson: John 2:1-11.

Golden Text: "Whatsoever saith unto you, do it". John 2:5.

Introduction: Our present lesson introduces a new factor in the equation of our Lord's activities. John the Baptist wrought no miracles; the miraculous element is conspicuously absent in the early stages of the whole Messianic movement. The record of this first miracle introduces it without ostentation. The occasion of its performance is simple, growing out of the circumstances of social life and to save the situation from a humiliating and discreditable embarrassment. John is minute in recording the incidents connected with this "first sign" which Jesus did, and manifested his glory, in Cana of Galilee, giving the date of the occurrence, how Jesus came to be present, and his disciples, the agencies employed and the effect of the miracle upon his disciples.

1. The Marriage Feast. (Ver. 1.) On the third day, probably the third after the finding of Philip, there was a marriage feast in Cana of Galilee, a small village, lying a few miles north of Nazareth. The presence of the Mother of Jesus and her homelike deportment seems to imply her intimate relation to the family. The invitation of Jesus to this festive occasion may have come of his long and intimate acquaintance with the family, as his home was nearby. His disciples were unexpected guests, invited because of their relation to him, and the high esteem in which he was held by the family.

2. An embarrassing situation arose. (Ver. 2.) The wine ran short, due probably to unexpected attendants of the companions of Jesus invited out of courtesy to him at the last moment. There was a Jewish saying, "Without wine there is no joy", and the failure of this important element was a humiliating calamity. No one felt more keenly the force of this mishap than the Mother of Jesus. Though a guest, she would seek, in some way to relieve the family of humiliation, and social disgrace. Her knowledge of the resourcefulness of Jesus, his wise counsel, and promptness in meeting delicate situations, would naturally lead her to him as the one to extricate her hosts from a social disaster. What thoughts were revolving in her mind in her approach to her Son for relief, we cannot tell. Whether the mysterious circumstances of his birth, and his marvelous development in wisdom, and favor with God and men, through his growing years, reinforced by reports that reached her from the banks of the Jordan were controlling her request, are matters of conjecture. That she expected Jesus to render some unusual service, to exercise his more than human powers, would seem to be in keeping with his reply. "Woman, what have I to do with thee? Mine hour has not yet come". (Ver. 3.) This reply is a mild rebuke in the form of correction by way of informing her that the old relations are broken. The common standing ground upon which they stood as Mother and Son, has been displaced.

His life is no longer controlled by human relationship, but moves in a higher realm subject to a higher will in the exercise of the power invested in him, when the Spirit came upon him and permanently abode with him. The Spirit is the organ through whom, the will of the Father, is made known to him, and made effective in all that he taught and wrought. He is no longer subject to the wishes or behests of his Mother. She had spoken but the Father had not spoken. His hour had not come. The Mother retires from his presence with a word to the servants, (deacons, dining-room servants) to do whatever he commanded. She appears no more upon the scene as the record runs.

3. Jesus Meets the Pressing Need. (Vers. 6-10.) The reply of Jesus to his Mother would seem to indicate that he did not know himself what he would do. Jesus did not enter upon his work with a fully wrought-out program in his hand, but as a Son and a servant, he was responsive to his Father's will as disclosed to him through the Holy Spirit. The hour arrives. He commands the servants to fill the stone jars, already at hand, with water. There were six of these, holding in the aggregate about one hundred and twenty gallons. Their number, capacity, and presence on that occasion were necessary for the ablutions of the hands, of the guests, wishes and other utensils. The Law of Moses, and the tradition of the elders required the frequent and oft repeated ablutions. The Jews were scrupulous in their ceremonial washings. See Mark 7:4; Luke 11:38. Upon his command to fill these vessels with water, the servants promptly filled them to the brim, affording an example worthy of our imitation. Their obedience was prompt and complete. They "filled them to the brim". Their obedience prepared the way for an exercise of the Lord's miraculous powers. Our disobedience may block the way of divine blessings and leave us poor indeed. These were the humblest, the most obscure of that festive assembly, but Jesus uses them as helpers in meeting a great need and in manifesting his miraculous powers for the first time. Rank, station and standing counts little with Jesus. It is an obedient heart which he honors in rendering heaven's highest service. The jars are filled and another command issues from the lips of him who spoke as never man spoke, "Draw out now and bear unto the ruler of the feast. And they bear it". It was the part of the ruler of the feast to taste and judge of the quality of the wine now provided. He was not aware of the source of this wine, but was so impressed with its superior quality also that he called the bridegroom and in a jocular way expressed his surprise that the best wine had been reserved to the close of the feast. This is out of keeping with the usual practice. The inferior wine, as the custom ran, was held for the last when men were so steeped in wine as not to know the good from the bad. The human goes from bad to worse, the divine reverses this order, goes from the good to the best. The ruler's remark attests the genuineness of wine and its superior qual-

ity. That it came of the water contained in the water pots, he did not know. The servants knew but kept the secret to themselves. This transformation was wrought by him at whose bidding the elements of nature are responsive. Jesus would not command the stones to become bread to appease his own hunger, but he did bid the water to become wine to add to the joy of a group of guests in a humble country village, and save an obscure, needed pair from a disgraceful humiliation and a social shame.

4. The results of this first miracle are informing, as the beginning of the exercise of the divine power of Jesus in his redemptive activities, to save a world disordered and wrecked by sin. "This beginning of signs did Jesus in Cana of Galilee and manifested forth his glory". (Ver. 11.) John here emphasizes the fact that this the first miracle performed by Jesus. It is a decisive moment in the revelation of Jesus himself, and marks the increasing faith of his disciples. John uses the word, "sign", to designate this supernatural work of turning the water into wine. The works of Jesus wrought by the exercise of his divine power, were not mere wonders, appealing to the imagination because of their unusual occurrence or the break with the laws of the present world order. The emphasis was not upon the character of the performance, but upon the character of the worker himself. Sunshine is not wonderful when we consider the sun, but the source from which it comes. The signs of Jesus are the visible emblems of what he is in his character and the symbols of his presence, as a divine personality moving within the circuit of humanity. They are expressive of his benevolent mission and the tokens of the surpassing excellencies of his character. They are the radiant images of his oneness with the all loving Father, the outflow of God himself to a lost world to help, save, and guide to the perfect day, the creatures of his hands. This first sign was the manifestation of his glory; the display of the excellencies of his character, as Son of God, and son of man. It was the putting forth of his love to the humble by a "sign" which heightened the joy of a social festivity and set the seal of divine approval to the marriage relation. His glory is seen in the time, and the place, and the personnel of the recipients of his blessings. A country village on a marriage occasion of some humble folks, a group of obscure Galileans, in festive assembly make up the scene of this first sign. As son of man, he is as universal as the race; as Son of God, he seeks to bless all, to help all, to save all. It is the excellency of his character, the "down and outs", the peasant in his hovel, the wealthy in the palace, the beggar on the wayside, the prisoner in his cell and the Kingdom his throne, he loves and blesses on the common standing ground of their need. The expression "his glory" contains, moreover, of his own that Jesus puts into the act which he had just performed, the love full of tenderness with which he makes use of the divine omnipotence in the service of his own". (Godet.) "What was the

particular aspect of his glory manifested here?" (1) He appears as King in physical nature. He can use it for the furtherance of his purpose and man's good. (2) A hint is given of the ends for which his creative power is to be used. It is that human joy may be full. These disciples of the Baptist perceive a new kind of power in their new Master, whose goodness irradiates the natural joys and domestic incidents of human life. (3) When John recorded this miracle he saw how fitly it stood, as the first rehearsing as it did the entire work of Christ, who came, that human happiness might not untimely close in shame (Dods). The result of this sign upon the disciples is plainly stated by John. He was present and spoke out of his personal experience. "And his disciples believed on him". A rather strange statement. The disciples believed already, but a continuous association and fellowship with him, brought an ever deepening of their faith. Their faith was based upon testimony, personal contact, and experience. The manifestation of his glory in this sign wrought by him, was to them more than an observation of an apologetic value, but an experience which illuminated their hearts as to the boundless riches of their newly found teacher and Lord, whose mission was to uplift human life and make it vibrant with a heaven given joy.

MONTGOMERY COUNTY BAPTIST SUNDAY SCHOOL AND B. Y. P. U. CONVENTION

Devotional services conducted by President H. L. Watts, using 2 Timothy 2:15. Dr. B. P. Robertson then conducted a B. Y. P. U. Conference, assisted by Mrs. V. E. Boston and Miss Cordie Williams.

Dr. Robertson gave a description of the World Conference in Stockholm, Sweden. Saturday afternoon the devotional service was conducted by V. D. Rowe, using the 18th verse 3rd chapter of 2nd Peter, in which he emphasized the vital need of "Growth in Grace".

E. C. Williams, assistant State Sunday School worker, gave an address on "Organized Class Work" and Miss Minnie Brown spoke on "Elementary Work".

Mrs. M. F. Doughty, vice-president of W. M. U. work, made a most earnest talk on the need of more workers in the missionary societies of our State. Mrs. Belle Talbert, president of the Winona W. M. U., spoke on "Why Have a Union?". Mrs. Mary Watts' address was on "Standard of Excellence" and "How to Organize a Missionary Society".

Sunday morning the Bible School opened with an attendance of 331. Mr. Rowe delivered the welcome address to the Convention in behalf of the Baptist Church and the city of Winona, which was beautifully responded to by Miss Corrine Byrd for the messengers and visitors. At 10:30 Miss Wilma Bucey of the Woman's Training School at Louisville, Kentucky, brought a Greek message on "Missions". At 11 o'clock our own J. E. Byrd, Field Secretary, spoke on "Other Foundations Can No Man Lay". There are two things that go into the making

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of a great life—"Foundation Material" and "Building Material".

Sunday afternoon the devotional was led by E. C. Williams on "Feeding the Five Thousand", showing that the great duty of Christian leaders was to help boys and girls to find themselves, and then put their talents into the hands of the Master for service. Miss Cordie Williams made a talk on B. Y. P. U. work and Mrs. M. F. Doughty brought a message on "The Great Need of Vision".

The afternoon services were then closed by reading of report from the field and a round table discussion conducted by J. E. Byrd, and a report of the nominating committee giving the names of the newly elected officers. Mr. Watts had begged the committee not to consider his re-election and V. D. Rowe spoke very feelingly on Mr. Watts' nine years of faithful service and his desire and his need of rest. Mr. M. F. Herring was elected president; Rev. J. E. Partridge, vice-president; J. W. Leigh, second vice-president; Miss Marjorie Dorris, secretary and treasurer; assistants, Misses Lucile Dotson and Miss Alberta Carl; district vice-presidents, Wayne Henderson; second vice-president, J. M. Grantham; third vice-president, Chas. H. Aldridge.

Sunday evening at 8 o'clock Mr. J. E. Byrd spoke on "Stewardship"—1st Cor. 6:19-20.

We are stewards of our bodies; we are stewards of our time; we are stewards of our influence; and we are stewards of our money.

At the close of this service the ordinance of baptism was administered by the pastor.

On Monday morning the Sunday School Normal was begun with Mr. E. C. Williams, Miss Minnie Brown, and Miss Corrine Byrd in charge. The school continued through the week with the best attendance in the history of the Montgomery County Association. There were about 75 awards, and our pastor is still giving instruction to a large class during this week. Previous to the coming of the Sunday School Convention Mrs. V. E. Boston had taught a class of ladies and had issued 80 awards. We are hoping as the result of these series of lesson studies to have 200 trained members of our church ready for service.

The night services during the week were conducted by the pastor. On Monday night his sermon was taken from Matt. 28:19-20. Tuesday night Rev. J. M. Metts brought us a message on "Evangelism". Wednesday evening Mr. E. C. Williams spoke on the need of "Leadership".

The last sermon of the meeting was from Dr. W. E. Farr on Thursday night on "Regeneration", from John 3:1-8. Examinations were held all day Friday, closing the eight days' session of the Convention and Normal School.

—Mrs. Ida Barlow Trotter.

KINGDOM COMMENTS AND CONTRIBUTIONS

By R. L. Breland

Silent Voices

Alone in my study I am sitting, and my mind goes back adown the years that have flown; and as I muse

and meditate I catch the echoes of voices that have long been hushed and silent in so far as the realities of this old world are concerned. Yet those voices are not hushed, for in the depth of my soul they ring out in tones clear and distinct. And as I hear afresh these voices I see again in memory the faces of those who speak and I am a boy again and the playmates of my boyhood and the playmates of my yesteryears and the brothers and sisters of my old country home are with me again. We play and shout and have the fun and frolic that only country children of nearly a half century ago knew how to enjoy.

I am in the old log school-house again with its split-log benches without backs and with pegs placed in holes bored in them for legs. Beside the wall is a long plank called a desk and a dozen urchins are learning to write by trying to imitate the "copy" set by the teacher. "a, b, c", are being slowly repeated by the little boys and girls at the teacher's knees. The old blue-back speller, which is speller, reader, grammar, and almost a full set of school books, is on every seat and desk. The teacher has in his hand the rod of authority, the blackgum limb, and now and then some careless and noisy scholar feels the effect of this limb of authority. The whispering, scraping of little feet on the floor, the reciting of the class, the cries of "May I go out?" sounds as clear and natural, as if they were being enacted at this minute rather than forty years ago many miles from the place where I write these lines. It is Friday evening. The larger students are to have cross-spelling, or spelling on sides, while we younger ones are to say speeches. For some thirty minutes "Mary had a little lamb", "Twinkle, twinkle little star", "The boy stood on the burning deck", and many other gems of literature of that far off day were orated to the edification and joy of the whole school. My favorite speech was:

"O, were you ne'er a school boy,
And did you never train,
And feel the swelling of your heart
That you ne'er can feel again?"

I hear the applause, in my imagination, and feel the trembling of my knees that I hope to ne'er feel again. If you were never a country school boy, as they were in those days before the high and consolidated schools came to be, you will never know what real living is.

Under the shade of a wide spreading oak a number of boys and girls are playing. It is Sunday after dinner, the neighbors have come to visit and of course the children are along. We gather in the shade and play bat, baste, stealing goods, dolls and many other innocent games. When the call comes to go home none are ready for the parting for the fun was always in the best part, but we had to go. Those faces, their merry voices and the games we enjoyed so well are as fresh in my memory as if they were here in my presence right now. The large majority of those dear little girls and boys that I loved so well and with whom I spent some of the happiest

moments of this life are sleeping the last long sleep. I hear them sing and laugh and cry, but they are far, far away, waiting for their little playmate of the long ago to come on and join them in the singing over there.

Beside the road is an humble log house with double-pen, hall between and spacious piazza running across the entire front. It is evening, the shadows grow thicker and the plaintive voice of the whip-poor-will sounds out in the woodland near by. In the end of the big room of the house is a large fire-place. A pine-knot light gives power of sight in the house. A country father and mother sit on either side of the fire-place and almost a dozen boys and girls form a semi-circle in front. The father puts on his "specks" and gets his worn Bible and begins to read. Every one is as quiet and still as can be. The reading ends, he then begins to sing some familiar hymn from old Dosey's Choice Hymn book and all older ones join in with the singing. Upon this particular occasion the song is "Oh For a Closer Walk With God". Then all the family bowed humbly beside their chairs while the father talked with the Heavenly Father. O, the tenderness of his voice as he asks for the guidance of the little feet of the children along the treacherous and uneven paths of life. When "Amen" is said I see him wipe something from his cheek. I did not understand it then, but since life has brought to me some of the cares that were his then, I understood. This is a precious hour and how sweet the melody of that old song as it, like incense goes up, up, up to the mercy seat. Most of these voices too are silent and the persons who made up this humble little family have for long years been in the tomb, but the voices and the sweet recollections of them are as real to me here now as if they were with me. In reality I somehow feel that they are not so far away and that soon I will join them on the happy golden shore where sad partings come no more. May all my schoolmates and playmates and the members of our once large family be in the happy home of the Father above.

Notes

I am glad to note that Rev. D. W. Moulder will assist Pastor A. B. Culpepper in his meeting at Deemer in the near future. As a former pastor of that church I am anxious for its welfare.

I hear with regret that Rev. E. J. Hill is still in very poor health. He is with the Merton Avenue Baptist Church, Memphis, where he has been for a year. He is still able to look after his work part of the time and reports the work doing well under the circumstances. It is hoped that he will soon be well again, for he is one of our very best pastors and preachers.

TO THE BROTHERHOOD

This is to introduce to our Baptist people Reverend Thomas J. Norsworthy, of this city, and a member of the First Baptist Church. This excellent man and minister

comes to us from the Methodists, in which fellowship he has had a remarkably successful career as pastor and evangelist. He is now about fifty years of age, and during the last twenty-five years has served some of the important churches in Southern Methodism, and attained an enviable reputation as a general evangelist, in which special work he was engaged for some years.

His withdrawal from the Methodist church, and his uniting with the Baptists was not due to any sort of personal friction with the brethren of his former connection. He left them with the finest feelings and in a spiritual fellowship that is entirely undisturbed. His former pastor is still one of his finest and fastest friends. He affirms that the denomination from which he came has always been thoroughly considerate of him and his interests. He comes to the Baptists only because their system of doctrine and government conforms more nearly to his religious tastes and convictions.

Meridian is Brother Norsworthy's home, as it was the home of his father, who was also at one time an honored and beloved pastor in this city. He enjoys the full confidence of all the people. He is a man of superb Christian character and enjoys the reputation of being a most excellent preacher. The church of which he is a member, as well as the Baptist Ministers' Conference of Meridian, commends him to our brotherhood everywhere as worthy of fullest confidence, both as a man and a minister.

For the present he will be glad to give himself to special evangelistic work, in which he has had such abundant success already. Indeed, he has already made some new engagements and he is open to other engagements in this line. His present address is 1117 Twenty-Fifth Avenue, Meridian, Mississippi.

Fraternally,

—L. R. Christie.

T. S. Jones

T. S. Jones, at his home in Jackson, fell asleep, while in his seventieth year. He had reared a large and useful family. He was a devoted member of the First Baptist Church, was a citizen of high standing and a friend to God and man.

Brother Jones leaves a devoted wife and eight fine children, two daughters and six sons. He leaves them a rich heritage in a good name, many friends and a consciousness of duty well performed.

"When the sun in all his state
Illumined the eastern skies;
He passed through glory's morning
gate

And waked in Paradise."

—W. A. Hewitt.

Willie was almost through his reading lesson when he came to a word he had never seen before.

"Barque," prompted the teacher.

Willie looked at his classmates and laughed.

"Barque, Willie!" exclaimed the teacher, harshly.

Willie, looking up at the teacher, finally cried out, "Bow-wow!"

Department of Evangelism

Conducted by
Rev. R. S. Gavin, D.D.,
Quitman, Miss.

When the convention met in Tupelo in 1919 I had prepared and carried with me a resolution to the effect that the convention authorize the State Board to create a department of evangelism. But I finally decided that its introduction might be inopportune. In fact, I hardly knew with any degree of definiteness what to suggest by way of a concrete organization. I had the pronounced conviction then as now that evangelism should be stressed and urged to the last phase of our organized work. But what manner of organization to suggest was not clear to me at that time. But now it is different. We have the organization. All that is necessary is to create the department—and then apply to it the organization that has given us victory during the last five years. Such a department would not cost a great deal extra. It is highly possible that the present office force at Jackson could handle the department at headquarters. Then county organizers could easily be gotten in practically every county—and these organizers would function effectively, for people just believe in evangelism and will work harder and more faithfully at it (as a rule) than at most any other phase of our work. These county men could divide their respective counties into as many districts as they might think practicable, with a district organizer for every district. Thus the department could be carried back to the individual church.

The purpose of such department would be to thoroughly evangelize every phase and department of our organized work. Revival meetings could be held with system and good effect, of course. But that should be only one phase of the work of this department. Through the organization special efforts could be made to win every unsaved member in the Sunday Schools, in the homes of the members of the congregations, in the communities, in the districts. It could then be stressed in an effective way that evangelism is the very heart of all that we are seeking to accomplish through our organized efforts. The latest statistics give Mississippi 1,790,618 population. 679,247 are Baptists, white and colored. 322,997 belong to other denominations. But 770,374 belong to no church. The seasons of worship on the Sabbaths, the young people's meetings, the deacons' meetings, the women's weekly gatherings, even the prayer-meetings—all should be set to the high calling of winning this three-quarter million souls for Christ. And with such a department in active operation marvelous results I am sure would be realized.

I am not unmindful of the fact that much organized effort has been put forth with telling effect through our department of enlistment. But enlistment and evangelism are one

only in a very general sense. There is a specific sense in which they are different. In fact, they are so different that the best results can never be gotten by working them together. Or, if the two are worked together, let evangelism be the main thing. And by evangelism I mean now what the word means in its more restricted sense, namely: **Reaching and Saving the Lost.** Much enlistment will come out of the work, to be sure. But let our people know that as Baptists we have brought into being a department the main purpose of which is to seek for Christ every lost soul in the State of Mississippi. If it is necessary, to do the work in a most effective way, authorize the State Board to place a capable man at the head of the department, whose sole duty shall be to see to it that the organization be carried back to every church possible, and that every phase and department of the individual church "be shot through and through" with the spirit and fire of New Testament Evangelism.

This is a mere suggestion by one who would like to see it tried in 1925. Let the brethren express themselves on the subject through the Record.

THE BAPTIST MEMORIAL HOSPITAL AT YOUR ASSOCIATION

Your association is expected to have a report on Hospitals. It is one of the great benevolences among Baptists today. Somebody has been or will be asked to prepare the report. That somebody will want the facts.

A line to the hospital pastor will bring a full report for the first six months of 1924. If State secretaries wish to send out these reports they will be furnished in reasonable number for distribution, to the associations of Tennessee, Mississippi, and Arkansas. We shall be glad to serve you.

The report is an inspiring one: From January to June 5,941 patients were admitted. Of these 737 were in the charity department. The cost of operating the hospital was \$191,245.55. Of this \$63,126.96 was expended for charity. Mississippi sent 919 patients, 168 to the charity wards.

It will be observed that the admissions averaged nearly 1,000 per month.

—M. D. Jeffries, Pastor,
Baptist Memorial Hospital.

SHUBUTA

The wets have had a test of their strength they will never have again. They paid \$205,000 to have the convention in the city of New York under the shadow of Tammany Hall and Gov. Smith a candidate for the nomination for President of the United States. They will now try for sixty seats in the house as per the following clipping:

WETS OUT TO WIN 60 SEATS IN HOUSE

Can Modify Dry Act if Fall Plans Are Successful, They Claim
By Universal Service

Washington, July 23.—The Association Against the Prohibition Amendment announced today it will

take no side in the presidential race, but will concentrate its efforts to elect members of the House and Senate who will support modification of the Volstead act.

A drive is to be made by the association to elect sixty wet members of the House this Fall. In that event, it is claimed, it will be possible to modify the dry law.

The association calculates that there are 125 members of the House who will vote wet on every future bill "involving reasonable modification."

In addition, it is stated, there are seventy members who have been voting dry, but who are liberal-minded and when it appears there is a sufficient number of votes to insure passage of a modification bill, will throw their votes to the wet side.

It is claimed by the association there are twenty-six members of the Senate in favor of modification of the Volstead act and eleven others who will vote wet "whenever it looks as if a modification bill can be passed."

Prohibition is the result of education and prayer and as the good results are being seen by the masses and foreign countries it is becoming more firmly implanted in the hearts of the people every year and it is only in States where the foreign element is in the majority can any man be elected as a wet candidate. The delegation to the national convention received the highest commendation from any state delegation. Mississippi should be proud of them.

—W. H. Patton.

BROWN AND BUTLER AT NEW ALBANY

Sunday brought our meeting of two weeks to a close. Dr. S. M. Brown, editor of The Word and Way, Kansas City, Missouri, did the preaching. Mr. Charlie Butler, of Springfield, Illinois, directed our singing, and Mr. Julian O. Holloway of San Antonio, Texas, presided at the piano. Each of these is a master workman. Dr. Brown brought us great fundamental themes, richly illustrated out of his fruitful ministry of many years. No one sings so much of the Gospel with such soul pathos as does Charlie Butler.

Our folks are rejoicing over the soul-uplifting tone of the meeting. There was nothing to criticize, but much to rejoice over. Seventeen were baptized, and others came by letter.

We had completed our wonderful new house of worship with its sixty rooms and assembly halls, but we had a debt of \$45,000. Dr. Brown led us in securing cash and subscriptions to cover this indebtedness. We were successful and last Sunday we

dedicated the new building to our Lord and Saviour.

We want our Mississippi brethren to visit us and see our magnificent new house of worship.

—Gaston W. Duncan, Pastor.

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President.

O. B. Taylor,
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East Mississippi Department

By R. L. Breland

Mt. Sinai Meeting

Mt. Sinai Baptist Church was organized in 1838 and is one of the oldest churches in Neshoba County. It was here that the writer was baptized some thirty-eight years ago. In the old church yard hard by sleep are the bodies of his father, mother, brothers, sisters, and many others dear to his heart. Memories pleasant and sad cluster around this sacred place.

For two years I have been pastor of this dear old church and I love it with a tender affection. The third Sunday in July the revival meeting began there. One of my preacher boys, Rev. J. E. McCraw of Neshoba, did most of the preaching. He showed himself to be sound in the faith and a splendid preacher for his practice and opportunities. He is arranging to enter Clarke College in the fall. He has an outlook to become a splendid preacher. God bless him.

The visible results of the meeting were eleven received into the church by baptism, and four by letter. The church was revived and seems more ready than ever to go on with the Lord's work.

The Campaign was stressed and the church is laying plans to raise the balance due. It has four acres planted in cotton for Campaign uses and quite a number of the sisters have a hen and chickens to go for Campaign pledges. So we are hopeful that this pioneer church will come to the close with pledges paid.

The congregations were large and the attention and order were excellent. More people attended than for many years. The old church seems to be coming into its own as in former days. May the Lord bless this good church and its people. Elders T. M. Breland and A. F. Dearing rendered valuable services. The church has a noble band of young people, as I know of anywhere. The Sunday School and B. Y. P. U. are doing well.

We regret that it became necessary for Brother T. C. Fox of Duck Hill to go to the Sanatorium at Magee for awhile. May he soon come back, for we miss him.

The meeting at Duck Hill closed Sunday. Brother B. H. Lovelace of Clinton did much of the preaching and of course it was well done.

On June 16th last dear Sister N. E. McBeath died at her home at Neshoba. Truly the Lord has called one of his saints home.

Our hearts are sad because of the death of the baby boy of Brother and Sister T. O. Gully, which sad event occurred in July at their home near Neshoba. Death came suddenly and unexpected while his tonsils were being removed. May the Lord comfort and sustain them.

Dr. H. W. Shirley of Philadelphia did the preaching in the revival meeting at Hope, Neshoba County, last week. He is one of our best revivalists.

Mrs. Dexter, who has taught voice for some years at Grenada Female College, directed the singing in the revival at Duck Hill. She is a splendid singer and music director. She is a native of Massachusetts, the widow of a Baptist minister, and has a daughter in the Baptist Memorial Hospital preparing to go as a missionary to Africa.

SENATOBIA

The special evangelistic meetings which have been in progress at the Baptist Church have been well attended and the interest has continually increased. The people of the community in general have taken an active interest in the services and have co-operated for the spiritual uplift of the town. Rev. J. W. Porter, D. D., who has been doing the preaching, has been unsparing in his denunciation of the sins of the day and at the same time he has been exalting the love of God in Christ Jesus for sinners. He is one of the clearest preachers on the plan of salvation and he has made it so plain that any one could be saved. The religious tone of the community has been elevated and the religious prejudice of the people has been somewhat eradicated. It is hoped that such prejudice may never find any place among our people. All people should be like the Berean Christians who would hear the preacher, and then go to the Scriptures to see whether the things preached were true, and because of this spirit they were called the more excellent Christians. Dr. Porter will never know in this world the good the Lord has enabled him to do in Senatobia during these days. All the people have heard him with pleasure and profit. It pays to have men like him come to our community.

—B. P. Robertson.

OKTIBBEHA COUNTY, MORGAN'S CHAPEL

We began our meeting at Morgan's Chapel on the third Sunday in July, and continued until the following Friday night. It was said by many to be one of the best meetings in the history of our church. The church and the community were revived. Twelve were added to the church, nine for baptism and three by letter.

The pastor, W. A. Sullivan, carried the nine into the water on the fourth Sunday afternoon in Brother Sam Morgan's pool. Brother J. W. Gray of Clinton, Miss., did the preaching. Brother Gray is a good strong preacher. He did not compromise with sin and Satan but hewed to the line, letting the chips fall where they might. Brother Gray finished his college course this summer at Mississippi College and can be secured on a field. The church or churches that are fortunate enough to secure him will make no mistake.

—W. A. Williams, Pastor.

MEETING AT LORMAN

We began second Sunday morning in July with Dr. W. A. Borum in the pulpit. He held forth the word in pawn for six days, it being very evident God's spirit was helping him in every message. Visible results—the church wonderfully revived. Eight were received by letter and eight by baptism.

Dr. Borum not only preaches a sound gospel, but stirs up indifferent members. He preaches a live, growing Christianity. —R. L. Bunyard, Madison, Miss.

Joe Welsh took a friend fishing. He knew nothing of the gentle art, but was set up with the necessary tackle and nice, comfortable seat on the bank.

Joe started fishing a few yards higher up stream.

Presently the novice said, "How much do those red things cost, Joe?" "I suppose you mean the float?" said Joe. "That cost about ten cents."

"Well, I owe you ten cents," said the novice. "That one you let me take has sunk."

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WOMAN'S COLLEGE AT CLOSE RANGE

By An Outsider

The first week in July found the writer of this sketch on her way to Hattiesburg to attend a meeting of a Committee of one of the State's Educational Organizations, which took place at the Woman's College, where those on the Committee were to be entertained.

Not only being vitally interested in the work of the Committee which lay ahead, but being a Baptist, the writer was keenly anxious for first hand impressions of the institution that belonged to the Baptists of Mississippi. This was not a first visit, but the first opportunity of seeing Faculty and student body in action, the summer school being in session, and having seen, I wished that I might have a heart to heart talk with the Baptist mothers of Mississippi. Then the thought came to me that I could through the columns of The Record, so this is really an open letter to our Baptist mothers.

The Dean of a great Conservatory in New York City said in her class of Pedagogics one day—"The most precious thing in this world is the heart of a girl", and Lowell has said—"Earth's noblest thing—a woman perfected". Now what is perfected womanhood? It seems to me that it is one so trained and developed in body, mind and heart that she will be prepared to meet life's responsibilities and duties in accordance or with the design of her Maker, and in studying this institution belonging to the Baptists of Mississippi purposed to develop the young womanhood of the denomination, I looked for what would promote those qualifications in the equipment and the Faculty.

First, then the plant itself. Three splendidly equipped new brick buildings and a frame building with every comfort and convenience one could ask, a broad expanse of campus covering fifty acres, an atmosphere laden with the healthful ozone of the long leaf pine, a new modern swimming pool and a new fire proof brick hospital, said by a late inspector to be the best of its kind in the South. What a joy those campus views were to the tired city eye. There was hardly an angle that was not worthy of canvas; even out my back window—a rose garden against a field of rustling dark green corn, with a back ground of sentinel pines standing guard over corn, garden and girls.

At night one lifted one's eyes to an unbroken view of a mystic jewelled dome above, which prompted one to cry with the Psalmist—"The Heavens declare the glory of God and the firmament showeth his handiwork". "Close to God, close to nature" has ever been a part of my creed, so I was glad of the natural setting of Woman's College.

Next the personnel of the Faculty. That they measure up in point of scholarship is perfectly apparent and understood for Woman's College is fully accredited, but scholarship alone was not the point I was looking for. What manner of men and women are these who have the molding and shaping of the characters of our girls in their hands? I found

not one of the Faculty lacking in the thing that counts most—their lives, and living examples they are of the principles they teach, or their influence would be worse than worthless. It did not take me long to discover the secret source of their power, which of course is prayer, for every evening at sunset, the Faculty gathers for the reading of the Word and prayer, and "Like Faculty, like students", so there were prayer groups at evening and morning of the students besides the regular prayer meeting on Wednesday evening. There was an intangible something in the atmosphere which satisfied one's soul that all was well from a spiritual standpoint in this institution of ours at Hattiesburg.

And then I saw them at work and at play. The work in the class room was very intensive, for in summer school there is much ground to be covered in a limited time. The classes were not too large so each student had the benefit of the more individual attention of the instructor.

But in the midst of all this work, the evening of the "Fourth" a party was arranged out on the campus under the trees—a sun set party, and it was good to see the bond of comradeship existing between the Faculty and students. Games were played, stories told and fun and frolic obtained in which teachers and students joined heartily. Just before refreshments, "Miss Sue Bell", the President's lady, told in her inimitable way about the great International Rotary Convention she and Dr. Johnson had attended at Toronto, Canada, in June.

Mrs. Johnson gave graphically the description of the pageant put on by the Toronto Rotarians, and other phases of the program of the Convention, which held us with intense interest, but best of all was to hear her drive home to the hearts of those girls the great truths she had gathered from the Convention. It is always a privilege to be associated with Mrs. Johnson, but to see her in action as the wife of the President of a great school for girls, is a revelation. What a leader! What an example of Christian womanhood! Mothers of Mississippi, the influence of that one life alone is worth sending your girl to Woman's College for.

I regretted that the President was away. He was still in attendance at the Democratic Convention in New York City, so I missed him, but the fruits of his labor were all about me, and "By their fruits ye shall know them" so the abundance of his fruit bearing was ample proof that he is indeed a mighty factor in the educational ranks of Mississippi Baptists.

I want particularly to speak of the Fine Arts Department. Of course the name of Mrs. Kate Downs P'Pool is a household word. I am so glad I have been privileged to know her for years. If there is one greater in her line of work in this or any other state, I do not know about them, and it was especially gratifying to me to have a personal knowledge of the work of the Director of Music, Prof. E. R. Roeder. Serving on a Committee with him, I had ample opportunity to study him as a musician. He is not only

thorough in musical scholarship—he is a born teacher, and they are born not made. Mr. Roeder is building a department of music at Woman's College that the whole state should be proud of, and not only is Mr. Roeder interested in the music department of Woman's College, he has come into the State interested in the musical development of Mississippi, and willingly doing all he can to bring about a higher musical standard for the state.

Mrs. Roeder is head of the Voice Department. She has been heard with delight by the musicians over the state on the concert programs of the Convention of the State Music Teachers and the Federated Music Clubs. Mrs. Roeder is a fine voice builder, and is studying this summer under Oscar Saenger, the greatest dramatic coach in America. And besides the musicianship of these two, it is most gratifying also to know that in point of character and personality their influence is all that could be desired in the lives of those who come under their instruction.

And so as my work was completed and I turned homeward, I came away thankful that I lived in a Christian land and in a Christian state—thankful to be a member of a great denomination that provides such institutions as Woman's College for the training of the young women, to mold and shape the lives of the future citizens of this nation of ours whose influence as a world power depends so largely on Christian education.

PEACE ON EARTH

Luke 2:14

By J. R. Sumner

Human beings living out of harmony with God is the cause of all contention, all confusion, all strife and all war among these created beings.

Wrong thinking puts man out of harmony with God. Nothing but right thinking will bring man back into harmony with God. The wrong thinking can never put another man out of harmony with God, neither can the right thinking of one man bring another man back into harmony with God.

Each man's thoughts of God determines his attitude towards God. His attitude towards God determines what he is. What he is determines what he does, and shapes his destiny.

All the help one man can be to another man in bringing him into harmony with God is to teach him to think right about God's character, his will and his attitude towards man. No one can teach another to think right, unless he, himself, thinks right. All right thinking is based upon truth. All truth is based upon God's character. Hence God must reveal all truth which a created being knows.

Each man must decide for himself what is truth, and what is not truth. To be indifferent to a truth is to decide against it. To the extent one thinks right, he is in harmony with God in his thoughts of truth. In so far as he brings his words and actions into conformity to truth, to that extent he is in harmony with God in his life. As long as he is in har-

IN MEMORIAM

Obituary

Upon the night of April 30th, 1924, little Eugene Cockerham fell quietly asleep. Our Heavenly Father and his angels attended his bedside and drew the curtains of death gently around his cheeks. We feel that he is at home with Jesus in that land of rest. We miss him at our Sunday School. He always gave his teacher good attention and seemed to be anxious to learn of his Savior. Upon last August he accepted Christ and followed him in baptism.

He was born January 5th, 1911, and is now gone to intercede his Father and two sisters. He leaves a mother, three brothers and three sisters. Grieve not as one that hath no hope, but look beyond this vale of gloom and see those beacon hands to meet him in that land where God shall wipe away all tears.

His teacher,

—Mrs. Laura Edwards.

Obituary

Joseph P. Reynolds was born March 4, 1858, died May 20, 1924; was married to Mrs. Mattie Abney Laird February 12, 1885. There were born to this union two children, who preceded him to the grave. He joined Beulah Baptist Church August, 1887, and was baptized by Rev. H. O. White, after which he moved his membership to Hebron Baptist Church, he being in the organization of this church to which he lived a true and consistent life until his death.

His death was a great shock to his relatives and many friends. After doing a hard day's work just at the close of the day our Heavenly Father called him home to rest from his labors. Blessed are the dead that die in the Lord for they shall rest from their labors and their work do follow them.

He served Hebron Church as Clerk for seventeen years. Brother Reynolds was appreciated and loved by all who knew him. He was a man whose life was worthy of imitation. We feel in his going that we have lost one of our best members and the community has lost one of its best citizens.

He was a very devoted husband and to his bereaved family we extend our sympathy. We feel that our loss was his eternal gain.

C. Motley,
W. F. Laird,
M. R. Jones,
Committee.

mony with God, he can not harm another being, who is in harmony with God. Harmony with God means peace, prosperity, happiness and holiness. Lack of harmony with God brings danger, disaster and death. To doubt God creates distrust, dread, suspicion, strife, confusion, conflict, malice and murder.

Doubting God and distrusting our fellow men is the cause of all wars. (To be continued.)

Teacher: "The Chinese travel in junks. Does anybody know what junk is?"

Willie Willis: "Sure, pa's flivver."

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ANGUILLA

We are sad just now at the going from us to Shelby, Miss., of our pastor, Brother Madison Flowers, who came to us from Davis Memorial Church, Jackson, a little over two years ago. Being just the man he is, he soon won the hearts, confidence and respect of every one here, saint and sinner, and all sincerely regret his going.

We feel that much good has been accomplished in the church here during his pastorate; building well on the foundation laid in other days by our former beloved pastor, Rev. S. R. Young, who labored well for sixteen years; then Brother J. B. Polk took up the work for a year and a half. Brother Flowers saw the church advance from once a month preaching to half time, the membership almost doubled, better attendance, the members, especially the men, more active, the building repainted and repaired, acetelene lights put in, a new carpet and a handsome new piano. This improvement to the building, etc., was paid for without any clap-trap methods, but by the Bible way of "every man and woman as he is able", i. e., going down in his jeans and paying like a man.

We feel it will be very hard to get a pastor like Brother Flowers, well educated, cultured, refined, sweet-spirited, thoroughly consecrated, well versed in the Scriptures and able to impart his knowledge to others. Back of this was his spotless life, which means more than all. He just seemed to us an ideal pastor.

This little tribute would not be complete nor just, if mention was not made of his efficient, consecrated wife. Not all preachers are blessed with such a capable help-meet; a product first of a Christian school, the "Mary Le Grand Institute", Vicksburg, Miss., whose principal and guiding spirit, Mrs. Catherine Gayden Cochran of blessed memory, was her aunt. From this teacher of great ability and strong Baptist convictions, Mrs. Flowers, along with other students, received her first deep impressions of right principles.

A period of teaching in the public schools of Mississippi, followed by her marriage and a few years as a pastor's wife, then three year's course in the S. W. Baptist Training School, Fort Worth, Texas, while Brother Flowers was there in the Seminary getting his degree.

A woman of smaller caliber and without her determination and indomitable courage would have given up such a task, for coupled with the hard study, was the care and training of her children and household duties, but her courage did not falter and graduating time saw her beside her husband.

Thoroughly consecrated to the work in all its departments, she works with untiring devotion. Fortunately indeed was Rolling Fork (where the pastor's home is located) to have her in the S. S. and W. M. U. work.

We give them up with regret, but know they are worthy of advancement in the work and would not hinder their progress. We heartily

commend them to the church at Shelby and wish them great success in their work there.

—Mrs. J. T. Farrar,
Pres. W. M. Society.

On last Sunday, July the 13th, the Main Street Baptist Church of Hattiesburg licensed two of her fine young men to preach the Gospel. Brother T. D. Sumrall, a recent graduate of the State Teachers' College, and Brother J. J. Darby, a member of the Senior class in the same institution, are the young men, and they are among the finest and best.

Brother Darby will teach this winter at Purvis, Miss., and pursue his preparation in getting ready to do evangelistic work in meetings next summer wherever his services may be called for.

Brother Sumrall will enter the Seminary at Louisville in September and will also be available for work next summer.

These are both talented young men and have been recognized as leaders in the groups and circles of their associates for some time. Their announcement of their decision to enter the ministry was no surprise to their friends.

We are very glad to give them our endorsement and commend them to the brotherhood as worthy and promising.

—J. E. Wills.

SUCCESSFUL REVIVAL

A revival that has been in progress ten days came to a close last night at the Osyka Baptist Church. The preaching was done by Rev. W. A. Jordan, pastor of the Central Baptist Church of New Orleans, La. The singing was in the hands and under the direction of Mr. Norman (Bill) Nason, of Kosciusko. These men of God rendered acceptable services. Our entire town and community were greatly uplifted by the services rendered by these faithful men of God. There were 13 accessions to the church, 8 by baptism and 5 by letter. Rev. J. G. Gilmore is the faithful pastor of the Osyka Baptist Church, where he has been for the last four years and is now serving his fifth year. We give God all the honor and praise, and look forward to greater blessings in the future.

—Pastor J. G. Gilmore.

EDEN

An all day service was held at Eden Church in Jasper County, Sunday, July 13th. About 250 or 300 people attended the service. A quartette from Laurel, composed of Vern Geddie, Grady Geddie, Van Blackledge, and J. B. Ruffin, did some excellent singing. We had a great day, everybody having a delightful time. Brother R. W. Dunlap from Clarke Memorial College began an eighteen day singing school at the church on Monday, the 14th. There were about 115 students that attended on the first day. May the Lord bless them, as they prepare for greater service in music.

—F. H. Miller, Pastor.

ARKABUTLA

I joined Pastor E. S. Flynt and the people of the above place in revival services on July 20th. We continued in services through the week with good interest manifested, in spite of the dust, heat and dry weather.

Five bright girls made professions of faith in Christ. A Vacation Bible School was conducted each morning from 8:30 to 10:30. The church leaders expressed themselves as very favorably impressed with this tried plan for supplementing Bible study at home and Sunday School work.

—J. C. Richardson.

TWO GREAT WEEKS

We began our meeting at Soso Church July 12th, Saturday afternoon. The pastor preached Saturday evening, and two sermons Sunday with an over-crowded house. I suppose we had some 1,500 or more. Brother L. G. Bassett came to our assistance Sunday night and did the rest of the preaching to the delight of all Christians. The meeting closed the following Friday morning at the water with 21 added to the church, and the church made happy in the Lord. The church remembered visiting preachers and the pastor in a good substantial way. The Soso people had a mind to do things in a great way. God be praised for their loyalty in every way. The writer and pastor of this church went from this meeting to Forrest County, and joined in with C. H. Autry at Mars Hill Church the next night in a revival meeting. The meeting was spiritual from the start. The preaching services closed the following Thursday night. This service reached the mountain top; 13 joined that night, 24 in all; 18 for baptism, 6 by letter.

Professor Young and his splendid choir was a great asset to the meeting. We were here a year ago and received 38 members. This is one of the most thriving little churches in Forrest County. The church and members of the Invisible Empire remembered us in a good substantial way. To God be all the glory.

—T. J. Waldrop.

PRENTISS

Have just closed a fine meeting with Phalti Church, this county. Mr. W. E. Odum of Love Oak, Texas, was with me to conduct the singing. He is very fine. There were fourteen additions to the church and a general church revival. I began a meeting on July 26th at Antioch.

Best wishes,

—J. B. Quinn.

A donkey looked over a hedge and saw a flivver standing in the road.

"What are you?" asked the donkey.

"A motor car," replied the flivver.

"What did you say?" asked the donkey again to make sure.

"A motor car," replied the flivver.

"Well, if you're a motor car, I'm a horse."

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DANIEL J. BLOCKER, President,
Rome, Georgia.

UNCLE ROMIE'S QUESTION

By one of them
(A. F. Ellis)

"I was just wondering, Miss, who was going to be most like Dorcas." The question, or more properly speaking, simple statement of wonder, caused the one addressed to wonder, too.

The evening before, there had been, at the church, the regular, monthly business meeting. Very casually, it seemed at the time, the pastor had asked the members to be present, saying there was quite a good bit of business to be attended to. Needless to say, there was a full meeting.

After the usual reports had been given, the pastor rose, hesitated a bit, then, seeming to summon all his courage, he said: "Friends, for some time the deacons and I have been contemplating a new departure in the church; new to us, but old as the Apostolic Times. For some time it has seemed to us, that it would be well for the church to elect a number of ladies to serve as Deaconesses, to assist in the church work; such work especially, as women seem peculiarly fitted for. After much thought, and earnest prayer, we have decided to present to you this evening, certain names, asking that they be made Deaconesses of this church."

He named the chosen ones, and they were elected. The pastor then spoke impressively of the work of the women of the Bible, mentioning Mary and Martha, Dorcas, and the others whom we are told, "were full of good works", rendering help to Paul and the Apostles.

Every one felt this a momentous occasion, and especially did the newly elected Deaconesses feel the solemnity and seriousness of it. The Spirit seemed to hover near.

A season of hand shaking and congratulations followed. No one noticed the good old janitor, over in his corner where his ebony face toned in with the dark wood work of the church, and only the broad white shirt front, and a line of very white teeth showed. Uncle Romey had been an interested on-looker at this service.

The next day, one of the Deaconesses had Uncle Romey doing some work in her yard. Presently, as he was resting, and talking about the work, his face suddenly broke into a broad smile, as he said, "You know, Miss, I was at that meetin' last night, and I sholy was imprest. I sat dare,—and I wondered,—and I wondered." Uncle Romey slowly shook his kinky grey head and a solemn look came over his usually cheerful countenance.

"And what did you wonder, Uncle Romey?" he was asked. "Don't you think we ought to have women deacons?"

"Oh, yessum; yessum, Miss, but I was jes' wonderin' who would be most like Dorcas."

And the Deaconess wondered, too.

"And now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: This woman was full of good works and almsdeeds which she did." (Acts 9:36.)

MOUNT OLIVET

The writer had the privilege of doing the preaching for the revival at Mount Olivet, (Sturgis, Miss.) from July 20 to 26, inclusive. From the beginning God was with the people in great power, for God knows there is nothing in the speaker to produce that which we saw evidenced. The people came in large throngs to hear the Word; too, they were interested in the Word of the Lord.

We say it meekly, but we really believe that God was glorified and His cause taken care of in this series of meetings. The people are resolved as never before to be "Good" and "Loyal" Soldiers of "The Cross".

So far as was known to the writer, there were only two that found Jesus precious to themselves. Three were added to the church.

Ordination

It is the purpose of Mount Olivet Church to set Brother S. D. Butler apart to the full work of the ministry, by ordination, on the fourth Sunday in August, at 3 P. M. The public is cordially invited to attend.

The candidate was licensed more than two years ago by First Church, Clarksdale. During the time since his liberation, he has not been idle, being busy, not only preaching, but also, he has done a great good, especially in this (Oktibbeha) county in Sunday School and B. Y. P. U. work. He yearns to be thrust forth now in a deeper way, for God and for humanity. We predict for him and his good companion a great life. It has, also, been the writer's high privilege to count Brother and Mrs. Butler among our warmest friends for some years. He has found them to be of sterling quality in the fullest meaning. They, too, have a burning zeal for righteousness, standing four-square for every principle of right and truth; and therefore, against every evil one. But I feel that close to the greatest commendation that might be made of these young people, is, that they have a Christ-like passion for souls. In addition to Brother Butler's preaching, they will shine in the Kingdom as personal workers, especially Mrs. Butler is tactful along this line. Some field will do well to keep these young servants of the Lord's in heart and call them to labor.

The church has not as yet named the full Presbytery; however, the writer has been asked to preach the ordination sermon, which, with great joy, he has agreed to do.

The Lord's blessings upon this church; and especially upon this young couple, is the prayer of one who loves them all.

—J. G. Cooke,
Pastor, Artesia-Mayhew.

JEFFERSON DAVIS COUNTY

Ebenezer Church, Jefferson Davis County, is more than a hundred years old, and is the mother of a number of our useful preachers. The protracted meeting in this historic church was held during the third week in July. The meeting was a season of joy in the Holy Spirit for those who took part in it.

Brother Ben P. Hemphill, of Lexie, Miss., is the beloved pastor, and one among the best yoke-fellows with whom the writer has been privileged to work for the Lord. There were a number of professions of faith during the meeting, as well as a number of accessions by letter. The brotherhood was edified.

The writer was on the fourth Sunday with Pastor C. H. Mize and his saints at Quentin. May the Lord lead and bless this meeting.

—Lawrence Bracey Campbell,
Wesson, Miss.ONE HUNDRED YEARS OF
SERVICE

On the first Sunday in August the Society Hill Baptist Church will celebrate its one-hundredth anniversary.

Special invitations are extended to all her former members, friends and pastors to be present.

11 A. M. sermon preached by Elder

W. A. Green of Meadville; 1:30 P. M., a brief sketch of the organization, and growth of one hundred years of church life; 2:30 P. M., the present and future possibilities of the church.

—J. O. Buckley, Pastor.

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